

THE CHRISTIAN CENTURY.

Vol. XXXI

March 19, 1914

Number 12

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Editorial

CHICAGO

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THE CHRISTIAN CENTURY

Published Weekly by the Disciples of Christ in the interest of the Kingdom of God.

Disciples Publication Society, Proprietors

United Religious Press Building,
700-714 East Fortieth St., Chicago, Ill.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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* * *

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* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

God's Profit and Loss

When Eliphaz asks, "Can a man be profitable unto God?" he appears to expect a negative answer. He seems to assume that no other answer is conceivable. He proceeds to argue on the basis of everybody's tacit admission that he must be right. He asserts, "Surely he that is wise is profitable unto himself," and he asks, "Is it any pleasure to the Almighty that thou art righteous? Or is it gain to him that thou makest thy ways perfect?"

This is the language of a man who feels secure in his position, and has no expectation of being contradicted. And no one ventured to contradict him. With surprising unanimity Job and his friends heard the word in silence.

Succeeding ages have done the same. They have affirmed that we might very naturally be religious for our own sake or for humanity's sake, and that God might possibly love us for Christ's sake. But that we should be able to do anything of substantial value to God, or that God, for the sheer value of anything that He can discern in us should love us and care for us, seems to them preposterous.

Nevertheless, Eliphaz may have been wrong. And all the people who through all the centuries have consciously or unconsciously borrowed their thought from him may have been wrong. When all has been said and done, it may be that man is profitable to God.

It seems to be fairly evident and nearly undisputed that man is capable of inflicting a loss upon God. Sin is a painful and nearly an indisputable fact; and sin is a divine loss. But if man is capable of inflicting a loss, is he incapable of conferring a benefit? Is it possible for him to be a liability, and impossible for him to be an asset? That, surely, would be a strange doctrine. It would be an untrue doctrine. The possibility of man's sin is the assurance of his potential goodness. The certainty of his ability to inflict a loss is the proof of his power to gain a profit. Not only so, but his sinfulness is the minimum measure of his potential goodness. The greater sinner he is the greater saint he might have been. There may be a limit to the possibility of sin; but in virtue, it doth not yet appear what we shall be. We shall be at least as good as we ever have been bad. There cannot be in human life a badness greater than that same life's possible goodness. We might almost encourage ourselves by our sinfulness. We might almost say as John Hay said of Jim Bludsoe in the hour of danger:

"They all put faith in his cussedness,
And knowed that he'd keep his word."

There is something both terrible and triumphant in the word of God when man had become a sinner, "The man has become as God, knowing good and evil." The fact that man can inflict a loss on the moral universe is proof that he is capable of returning a profit.

To be sure man is very small. He is a mere grain of sand on the surface of the earth and the earth is a mote in the universe.

The universe is big. If Columbus had been sailing to the moon he could have reached it in a dozen years, sailing at the same rate of speed that brought him from Spain to America; but if he had sailed toward the sun he would not yet have arrived, not even if he had sailed the Lusitania, and never stopped for coal. Had he started for one of the outer planets of our own solar system, and kept going until now, he would need to have taken an express train. Indeed, that would have arrived too late; for a cannonball fired on the morning of July 4, 1776, would just about now be reaching Neptune, and Neptune, you will remember, is one of the other six little stones in our small circle.

But even the mote may have a value. It can clog the wheels of a watch. It can carry a disease germ. It can contain the potency of an electric spark. It can do damage or good quite out of proportion to its bulk.

* * *

It is not in mere bulk that we count with God. There are times when one man is more than an army. There are occasions when a very humble man rises to almost infinite importance.

Jesus never treated human life as if it were negligible. He taught us that as the one lost coin is valuable to the woman who still has nine, and as the one lost sheep counts with the shepherd who lacks only that one of having a hundred, so we count with God. There is a literal translation of a sweet verse in Peter's epistle, "Casting all your care upon Him for it matters to Him about you." It matters to God! The Incarnation says so. The whole Gospel story says so.

The question with the father seeking a lost child is not whether that is a large child or a small child, nor even whether it is a good child or bad child. He seeks the child because it is his own. We are of worth to God.

But we can do things that really count. God needs us. He has work which depends on our doing; it will lack something if we do not do it. It will have something added if we do it. We are of value to God.

Kentucky's Moonlight Schools

The Story of an Original and Unselfish Experiment.

BY CORA WILSON STEWART.

INTRODUCTORY NOTE.

BY IDA WITHERS HARRISON.

The most talked of woman in Kentucky, probably in the United States, at this time is Mrs. Cora Wilson Stewart, superintendent of the public schools of Rowan county, where the successful experiment in the elimination of adult illiteracy was completed last fall. This campaign is of special interest to Disciples, because Mrs. Stewart is a loyal member of our church, a Mountain woman, and a product of the Morehead Normal Academy, the Mountain Mission of the Christian Woman's Board of Missions.

Last month in Congress, the Home Committee on education presented its report, providing for an investigation of illiteracy among the adult population of the United States, and said this in regard to Mrs. Stewart's work:

"If all communities could have the able leadership, the constructive ability and the co-operation of all the forces used, as had Rowan county, Ky., perhaps this legislation might not be needed."

"In Rowan county through the co-operation of the people and the teachers of the public schools, under the leader-

ship of the county superintendent of childhood, or some other cause, but who schools, Mrs. Stewart, the illiteracy among grown men in that county has been reduced in three years from over 13 per cent to practically nothing. Mrs. Stewart wrote the Commissioner of Education a short time ago that there were now only six men and women in the county who could not read and write.

Last week, Mrs. Stewart was invited to address a joint meeting of the General Assembly of Kentucky, and at the conclusion of her speech the legislature, by a unanimous vote, created an Illiteracy Commission whose work was to be the wiping out of adult illiteracy in Kentucky. There is such wide spread interest in Mrs. Stewart's remarkable achievement, that she has written a book, giving a history of the movement, which will soon be on sale. Until then, this article, written by her, will doubtless be read with pleasure. Such a noble and original experiment, carried to a successful issue without any assistance save the unpaid services of the fifty teachers of Rowan county, is a challenge to the whole country to go and do likewise.

MRS. STEWART'S STORY.

THREE years ago there was inaugurated in Rowan county an institution known as moonlight schools.

They were designed to clear the county of illiteracy, and to set free those who were enslaved in its bondage. They were, also, intended to afford an opportunity to those who possessed a limited education, and to those who had been scholars in their time, but had become rusty and desired "to brighten up."

Had not the teachers of Rowan county been heroically self-sacrificing, and had not the people possessed a desire for better things, and a determination to secure them at any cost, and a fine spirit of co-operation, this story would never have been written. When the plan and purpose of the moonlight schools were explained to the teachers, they received it with sympathy and enthusiasm, and responded heartily to the call for volunteers. They not only offered their services to teach at night, free of charge, but to canvass their districts and explain to the people the purpose of this new institution, and to urge them to attend. They did their work well, and they met with hearts responsive and minds hungry for learning and souls that yearned for higher things, for when the first session of moonlight schools opened on the evening of September 5, 1911, twelve hundred men and women, of all ages and stations in life, came into the schools and took up their books.

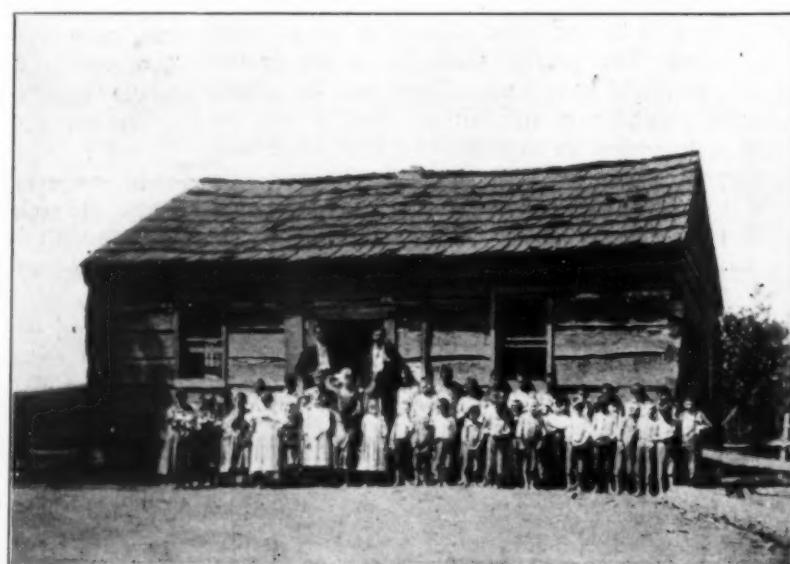
SOME OF THE STUDENTS.

The students ranged in age from 18 years to 86. There were young men, who for various reasons, had dropped out of school at an early age, and when they had once fallen behind their class-mates were ashamed to return and be classified

ing them but beggars on the bounty of those whom they enriched; there were women who had seen their children grow up and go away, sometimes to distant states, and when the spoken word and the hand-clasp had ceased, heart-to-heart communication were no longer possible, for the third party as an interpreter between mother and child is but a poor medium at the best;

A DESIRE FOR LEARNING.

"Just to be able to read my Bible," was the cry of many a patriarch and many a withered dame. "Just to write my name," to escape from the shame of making his mark, was the appeal of many a younger man, inspired by pride, rather than the reverence of his fathers. Three hundred learned to read and write and to solve simple problems and some other things. Two school trustees, who could barely read and write before, received an inspiration in the night schools and encouragement from the rapid progress which they made, and after the night school closed, they entered the day school and secured an education, and are today members of a body of the most renowned public school teachers in the world. One man, a day-laborer, at the low wage of \$1.50 per day, attended night school for six weeks, specializing in mathematics and mastering the principles of the subject as applied to the line of work in which he was engaged—lumbering. At the end of the six weeks' term, he was promoted at a salary double that which he had received before. The position had been waiting for him for years, and was offered him as soon as he was prepared to fill it. The joy in achievement—even simple achievement—expressed on the countenances of those students and by their words and actions, is beyond human power to describe. Those who learned to write, wrote their names on fences, posts, trees, barns, as well as on every available scrap of paper,



ents into a full spirit of co-operation for the first time. When the teacher entered his district the next year, he was greeted with a chorus of inquiries, "When will the night schools begin?" The next session brought larger numbers and older students. Sixteen hundred were enrolled, and a man eighty-seven years of age surpassed the proud record of the school-girl of eighty-six of the former session. Much knowledge was gained by those who were the newly-learned of the year before, more illiterates were taught, and illiteracy was reduced from 1,152 to nearly the 500 mark. The six weeks' term was all too brief, and after it had closed here and there in such day schools as would admit, a man or woman could be found sitting at a desk with a child, pursuing the knowledge which had taken root in the night school.

A MEMORABLE CAMPAIGN.

The session of 1913 was a memorable one. Such a campaign against illiteracy the world has never known. It was the final conflict in a three years' crusade against illiteracy in the county, with the stubborn resolve to reach and conquer. A home department was organized, where the feeble and those disinclined to come to school were taught. Two thousand five hundred persons enrolled, and the illiteracy record of the county was erased so rapidly that it was almost too fast for an actual count. At its close only 23 unlettered ones could be found, and only four of these, besides two who moved in at the close of the campaign, were capable in every way of learning.

Through these cold facts it is impossible to gain, in any appreciable degree, the heroic spirit of the teachers, who taught by day and by night, and instructed men and women in their homes

their way in large groups at night, or in the earnest efforts which they made as they sat at their desks, or worked at the blackboard or stood in a row in class and spelled. This merely presents the bare outlines of a Kentucky born institution, which has passed beyond the experimental stage and stood the test, and has had in the soil from which it sprang a steady and substantial growth, and which has achieved the results for which it was designated—results which are verified by hundreds and hundreds of well-written letters in the possession of the writer, from men and women who could not write before.

HOW THE MOVEMENT HAS SPREAD.

This article presents only in brief an institution which has developed, not on its own birth-place only, but all over the state and all over the South, and even to the farthest corner of the far West. Twenty-five counties or more in Kentucky have made in some one or more districts a test of it, and whether it was among the tenant class of Madison, or the distillery region of Garrard, or the farm lands of Muhlenburg, or the tobacco district of Grayson, or wherever it was made, it was always with the same result; it was met by men and women with eagerness and gratitude that they had, at last, found their opportunity. In Tennessee, in South Carolina, in Georgia, in Arkansas and in the far state of Washington, there are countries which have organized or are organizing moonlight schools today, and all for the same primary purpose—to open the door of opportunity and let illiterate men and women escape from the thralldom which holds them. Kentucky, the state which has given this institution to the world, should be the one to foster it, and the

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in Wana Wana county, Washington, it affords one for the pure-blooded Anglo-Saxon and noble hearted people of Leslie county, Kentucky, where one-third of the population cannot read or write, and for the illiterates of every other county in the state, north, east, south or west, possessed of few illiterates or many.

A REBUKE TO THE INDIFFERENT.

Shame on us that we have remained so long indifferent and inactive, while men and women passed us by with averted heads and heavy hearts! Shame on us that we have submitted to conditions which caused the world to declare Kentucky to be one of the most illiterate of the states! The hour is at hand for a holy crusade against illiteracy. The Governor of Kentucky has called upon the General Assembly to create an Illiteracy Commission, and to their everlasting credit, every member of that distinguished body has responded and has voted favorably on the passage of such a measure, making it the one matter upon which they stood unanimous during the present session. Kentucky's illiteracy must be wiped out! Kentucky's fighting spirit is known the wide world over, and Kentucky soldiers are the best. They are no more valiant, surely, in a war with bullets than with books. Oh, that all of our splendid Kentucky intellect and strength and energy and mettle could be put into this conflict!

Illiteracy would vanish before our forces like the mist before the morning sun, and men and women who today are languishing in cabins and behind prison doors in ignorance, helplessness and despair would rise in new strength and power and help to build of this the greatest Commonwealth that the world has ever known.

How? When? Where? Why?

BY F. J. BROWN.

YOU ask me how I gave my heart to Christ?

I do not know;

There came a longing for him in my soul

So long ago.

I found earth's fairest flowers would fade and die,
I yearned for something that would satisfy;
And then at last somehow I seemed to dare
To lift my broken heart to him in prayer.

I do not know;

I cannot tell you how;

I only know

He is my Saviour now.

You ask me when I gave my heart to Christ?

I cannot tell,

The day, or just the hour, I do not now
Remember well.

It must have been when I was all alone
The light of his forgiving Spirit shone
Into my heart so clouded o'er with sin;
I think 'twas then I trembling let him in.

I do not know;

I cannot tell you when;

I only know

He is so dear since then.

You ask me where I gave my heart to Christ?

I cannot say;

That sacred place has faded from my sight
As yesterday.

Perhaps he thought it better I should not
Remember where. How I should love that spot!

I think I could not tear myself away,
For I should want forever there to stay.

I do not know;

I cannot tell you where;

I only know

He came and blessed me there.

You ask me why I gave my heart to Christ?

I can reply:

It is a wondrous story; listen while

I tell you why

My heart was drawn at length to seek his face.

I was alone, I had no resting-place;

I heard of how he loved me, with a love

Of depth so great, of heights so far above

All human ken,

I longed such love to share,

And sought it then

Upon my knees in prayer.

You ask me why I thought this loving Christ

Would heed my prayer?

I knew he died upon the cross for me—

I nailed him there.

I heard his dying cry, "Father, forgive!"

I saw him drink death's cup that I might live;

My head was bowed upon my breast in shame,

He called me, and in penitence I came.

He heard my prayer—

I cannot tell you how,

Or when, or where;

Only I love him now.

Religious Intolerance

A Chapter in History Which Forever is Being Rewritten.

BY ELLIS B. BARNEs.

If there is one chapter in the history of Christianity that men would forget, if forgetting were possible, it is the chapter of religious persecution. The name of Torquemada, though on the calendar of the saints, is devoted evermore to the scorn of mankind. The one blight on the fame of John Calvin is his connection with the death of Servetus; and we cannot wonder that such an event shocked the moderate spirits of an age that had hoped to escape the barbaric enforcement of popular dogmas through the acceptance of the doctrines of the Reformation. All classes inquired whether they had not left one tyranny only to be torn by the teeth of another.

Underlying all religious persecution is the delusion that honest error is a crime. Into this snare Protestant and Catholic, different races and different creeds have fallen. And the fallacy is no less real whether the punishment be the stake, the dungeon, the rack of the Middle Ages, or the proscription of dissent by the majority, the unfair insinuation or the hounding by self-appointed censors of those who are just as conscientious in their dissent as are their brethren who adhere to the established rules of faith and order. If the premise be accepted the conclusion is inevitable; and whenever persecution in any form exists, from ostracism to exile, we may be sure that the fundamental error is being put into practice. If the older brutalities are among the worst instances of human perversity, the later forms are the scorn of the skeptic and the sorrow of every tolerant lover of truth.

THE INQUISITION.

As a result of this fundamental error 30,000 persons suffered death in Holland and Friesland for Anabaptist errors; while in Spain, according to Prescott, during the eighteen years of Torquemada's administration as inquisitor, 105,000 persons were punished, of whom 8,500 were burned. In Andalusia alone, in a single year, the Inquisition put to death 2,000 Jews, "besides 17,000 who underwent some form of punishment less severe than the stake." Nor is this the end of the disaster, for an eminent historian has pointed out that "history takes no account of those who have been spared in body that they might suffer in mind. . . . For in this way, men become constrained to mask their thoughts, there arises a habit of securing safety by falsehood, and of purchasing impunity by deceit. In this way fraud becomes a necessity of life; insincerity is made a daily custom; the whole tone of public feeling is vitiated, and the gross amount of vice and folly fearfully increased."

It is remarkable that it is the best of men who have been the persecutors. This was the case in the days of the Roman Empire. We are told that "the most thoroughly depraved of all the emperors were certainly Commodus and Elagabalus, neither of whom persecuted the new religion, or indeed adopted any measures against it." On the other hand, we find that the great enemy of Christianity was Marcus Aurelius, "a man of kindly temper, and of fearless, unflinching honesty, but whose reign was

characterized by a persecution from which he would have refrained had he been less in earnest about the religion of his fathers."

The last, and one of the most strenuous opponents of Christianity, who occupied the throne of the Caesars, was Julian, a prince of eminent profligacy, whose opinions are often attacked, but "against whose moral conduct even calumny itself has hardly breathed a suspicion." Concerning the members of the Inquisition at Barcelona another historian, who

pulpits by editorial denunciations? How can we sympathize with the Pilgrim exiles while we continue policies of ostracism against those who are just as honest and God-fearing as any who ever braved the terrors of the wintry sea?

NO INFALLIBLE INTERPRETERS.

If we could only be sure of our ground in all these variations of faith we could readily agree that sharp lines should be drawn between heretic and orthodox, but that we are not able to do; that the world has never been able to do. If we had infallible interpreters for an infallible Book the ease would be radically different. Think of the varieties of opinion that exist in a church that boasts of its infallibility! Where can we set the boundaries between the false and the true, between radicals and conservatives, between faith and opinion? Where is the man outside of Rome whose business it is thus to fix the limits of separation? Our incompetency is all the more evident when we remember that the heresies of yesterday are the commonplaces of today, and that the orthodox beliefs of one generation are often absurd or superstitions in the next—witchcraft, for instance. The framers of penalties for dissenters must have a high regard for their own ability when they attempt to damn their God-fearing fellow men who cannot see the truth with any eyes save their own. It is better to question the correctness of our own conclusions than to assume the task of a diminutive Torquemada.

Rather than the spirit of the fanatic let us cultivate the relation of teacher and disciple. Let charity abound, for, with it, a pernicious zeal for uniformity of thinking will disappear. There is no difference at heart between protestant intolerance and papal: one is as un-Christian as the other. We do not need either. Rather do we need the spirit that will help us all to arrive at the truth as comrades in the common quest, though we have come by divergent roads. Freedom to investigate, the right to differ, the duty to love as brethren all those who love our Lord Jesus Christ in sincerity, and the insight to find our highest joy in serving him—these are the great notes that now need to be struck.

BIGOTRY MUST DIE.

The spirit of the bigot dies hard, but it must die. Only let us hope that in the process of dissolution it will not be guilty of such iniquities as will compel our children to apologize for us, as we are compelled to apologize for those who imagine that rack and dungeon and fagot could be valid instruments of conversion or of orthodoxy when in the service of him who declared that those who live by the sword should perish by the sword.

Vacation Bible School Work.

Under the direction of the Daily Vacation Bible School Association, with headquarters at the Bible House, New York City, 215 vacation Bible schools were conducted in thirty-four cities and towns during the last summer vacation period. Fifty thousand, five hundred and fifty-two children were enrolled in these schools, three-fourths of whom belonged to no Sunday-school.



Rev. E. B. Barnes.

had every reason to be prejudiced against it, tells us that "all its members are men of worth, and most of them distinguished for humanity."

IS RELIGIOUS PERSECUTION JUSTIFIED?

Such considerations as these should lead us to inquire whether the Emperors were justified in their persecution of the Christians? Whether the Popes were justified in their slaughter of Jews and Anabaptists? And if they were not, were the English Bishops justified in their persecution of the Catholics? And were the Puritans justified in their persecution of the Episcopilians and Papists? There can be no difference of opinion on matters of this sort in an enlightened age. If cruel persecutions are atrocious to the intellectual and religious sensibilities of our time, how can petty persecutions be justified? The man who takes his neighbor's life today because of differences in matters of faith would be regarded as a felon or a lunatic, to be dealt with by the law of the state.

But, unfortunately, there exists a notion that it is lawful to destroy the reputation of those whose teaching is regarded as erroneous, although they hold to the same faith as do their accusers, by whispering the word "heresy" against them, by attempting to silence them by appeals to popular prejudice, and by making their ministry so difficult that in self-defense these suspected ones seek refuge in other communions. How can we sympathize with the proscribed in other days who for conscience' sake were forced out of their livings by kings' decrees, when we force them out of their

Dr. Willett's Missionary Message

The Discovery of a New Note in a Favorite Lecturer.

BY EDGAR DeWITT JONES.

ABOUT fifteen years ago Dr. Herbert L. Willett came to First Church, Bloomington, Ill., for a series of Bible lectures. The attendance upon those lectures was extraordinary. After the first or second lecture people began to come as early as 6 o'clock in order to get good seats. Such was Prof. Willett's introduction to Bloomington, and ever since his constituency here has never failed to take advantage of an opportunity to hear him.

He delivered a second course of lectures in First Church, afterward a course in the Normal Christian Church; several popular lectures upon various lyceum courses in the city; spoke in the Coliseum at a state convention; and at the Congress of Disciples held at First Church in the spring of 1907 he delivered one of the evening addresses.

Sunday evening, February 1, 1914, after an intermission of seven years, Dr. Willett spoke again in Bloomington. His topic was "The Changing East." The announcement of his coming brought out again the usual large attendance. The evening he spoke in Bloomington there were three large revival meetings in progress at other churches. One of these was in its closing service at the First Methodist Episcopal Church and another meeting was in its climacteric service.

A COSMOPOLITAN AUDIENCE.

Despite these widely advertised meetings the capacity of First Church was taxed for available space and people were standing. It was a most cosmopolitan audience.

As I looked out over the audience I saw representatives from the Methodist, Baptist, Presbyterian, Congregational, Unitarian, and Catholic churches. There were also representatives from other Disciples' churches here in the city and Normal, and a large number of the Centennial Church, which holds its services one-half hour earlier than the others, came later in a body.

Dr. Willett spoke with all the abandon and grace and fluency that has ever characterized his public address, but besides this there was tremendous heart power and vigor and glowing enthusiasm throughout his message. I think I never heard him when there was so evident a passion in his words. In his former visits to Bloomington he was always the instructor bringing light to our minds—eloquent, lucid and convincing. But in this address he was the preacher bringing heat, the heat of a great passion which I had never felt in him before. It may be the ripening years of personal experience, or it may be the effect of his first-hand study of the mission field, but whatever the explanation I was aware of a great increment of power, a surge of his will upon the will of his audience which gave his message a prophet's urgency.

AN UNIQUE ADDRESS.

Four features of his address stand out in my memory.

The approach to the subject was unique. Beginning in the far past with the much traveled Marco Polo and his fellow explorers and their fantastic account of China the mysterious, the speaker built a golden bridge across the

gulf between that period and the beginning of modern missions. Then came successions of pictures. One could see Old China as a sleeping giant slowly awakening, rubbing his eyes, sitting up and beginning to take notice of the world. The changing of the entire Orient before the onmarch of Christian civilization was shown to be like the change wrought by the advent of spring after drear winter has had his sway.

The tribute to missionary heroes and heroines was exceedingly tender. The career of Charles Darst, Westpointer in the Land of the Mikado, was shown to be better and bigger than a major generalship here. The work of Doctor Osgood and Macklin was portrayed with a sympathetic appreciation that was felt

us to feel the essential righteousness and the vast worth whiteness of the cause.

MESSAGE HIDES THE MESSENGER.

It had in it the ring that one feels in the messages of our missionaries who come back from the far fields of victories for Christ. In the warmth and cordiality and urgency of the speaker we found ourselves in the spell of the message, almost forgetting the messenger; and I fancy there is no greater praise for any speaker than this. A verse of an old poem well describes Dr. Willett and his message in Old First Church, Bloomington, Sunday, February 1, 1914.

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair—the world's great Light;
That, gazing up—the lamp between—
The hand that held it scarce was seen."

And when the lecture was ended it was "like the ceasing of exquisite music."

MORE CHAPLAINS FOR THE NAVY.

In connection with the naval appropriation bill Congress has under consideration a proposition to increase the number of chaplains in the navy. The need for an adequate increase is shown in these three facts.

1. In 1842 the navy numbered 12,000 men; in 1914 it numbered 67,000; in 1842 the navy had 67 ships; in 1914 it had 390 ships. In 1842 it had 24 chaplains; in 1914 it has no more chaplains than it had 72 years ago. That is, the number of men and ships has increased more than fivefold; the number of chaplains not at all.

2. The churches are urging upon Congress an increase that will give the navy at least one chaplain to every one thousand of the personnel, which would still leave the service deficient relatively by more than one-half on the basis of 1842.

3. The church are also agreed in the conviction that the present discrimination against chaplains in the matter of consideration according to rank and length of service is, in effect, a disparagement of religion and the worship of Almighty God; which disparagement should not longer be countenanced by the national government.

4. Strange as it may appear, it is nevertheless the fact that for ten years efforts have been made without success to secure a more adequate supply of chaplains. The Secretary of the Navy, in his report to Congress, says: "It is a reproach to our country that we have only the same number of chaplains in the navy for 1913 as there were in 1842." Now that a favorable opportunity offers to secure the desired legislation, the Executive Committee of the Federal Council earnestly requests every pastor and every church member interested in the welfare of the men of the navy to write or wire to his senator and congressman, urging them to give their hearty support to this measure and to use their influence with members of the Naval Committee. The time to do this is now.

One of the "empty buildings" in a dry town is the jail.

When a drinking man votes wet he paroles his worst enemy.



Professor Herbert L. Willett.

by us all. We saw these men and others walking in the Way of the Great Physician, blessing and healing and helping every day. Then, too, we beheld them as missionary statesmen grappling successfully with age-old problems of evil.

JESUS' GOSPEL PUT TO THE FORE.

While the educational and medical work of the missionary received due emphasis the preaching of Jesus' gospel was put to the fore. An illuminating anecdote told by Dr. Willett in the course of his lecture is to this point: An American tourist whom he met in one of the great cities of the Orient expressed himself as greatly pleased with the educational and medical phase of missions, but was inclined to scoff at the preaching services. To his sarcastic comment on the part of the missionaries' preaching Dr. Willett replied: "So you approve of the schools and the hospitals but you disapprove of the preaching?" The worldly wise cosmopolite nodded his head in hearty affirmation and Dr. Willett rejoined, "Why, sir, without the preaching of Jesus, the hospital and the school could not be. It is the gospel of God's son makes them possible."

There was in Dr. Willett's message, as I have said, a heart power that was contagious. It gripped us from the beginning of the speech to the end. It made

Leaders of Men and Millions

WILLIAM G. IRWIN, A MEMBER OF THE COMMISSION OF BUSINESS
MEN OF THE MEN AND MILLIONS MOVEMENT.

IT would be pretty hard for William G. Irwin, of Columbus, Ind., to be anything else than a Disciple of Christ, even if he were disposed so to be, and it would be quite impossible for him to be other than a generous, broad-visioned, vigorous leader of his fellows in whatever church he found his fellowship. The reason is that he is the son of his father, Joseph I. Irwin was for many years the strongest layman among Indiana Disciples, making money and giving much of it away to all good causes—to education, missions, benevolence and all good philanthropies. With his wife, Clementine Irwin, the father came to Indiana in an early day and both became great supporters of the Disciples' movement in its very beginning in that state.

A PASTOR'S "APPRECIATION."

The son, William, who, since his father's death in 1910, has had the chief responsibility of managing the affairs of the large Irwin estate, was born in 1866 in Columbus. He inherited strong traits from both his father and mother. "He is reserved and modest in manner, a lover of truth and sincerity and possesses a vigorous mind and a warm and sympathetic heart"—so writes Rev. W. H. Book, his pastor, in appreciation of him.



William G. Irwin.

Mr. Irwin graduated at Butler College, Indianapolis, in 1889. This school has ever had a warm place in his heart. He has been for a number of years a trustee of the institution and has supported it with generous gifts. The Bible Chair at the state university of Indiana has al-

so received substantial encouragement from him. This practical minded business man has caught the missionary vision—or inherited it. The Foreign Society received whole-hearted support at his hands, and his generosity together with that of a few other men of means in the Columbus Church, keeps that congregation well to the front of the list of dependable and liberal upholders of missionary agencies.

"THE PASTOR'S HELPER."

Mr. Irwin's business is described as that of "managing the Irwin estate." He is president of Irwin's Bank of Columbus, of the Indianapolis, Columbus and Southern Traction Company, the Union Starch and Refining Company of Edinburg, Ind., and a director in many other enterprises in which he and the estate are interested.

Mr. Irwin is a bachelor. His sister is the wife of Rev. Z. T. Sweeney, of New York City. He is a member of the Commission of Nine Business Men of the Men and Millions Movement. Mr. Book, his pastor, to whom we are indebted for these data, says in significant conclusion, that he is also "the pastor's helper," which, taken with the implications belonging to it in this case, is about as fine a thing as can be said of any man.

Art and Morals

Is There a Relation Between the Two?

BY CHARLES H. BURKHOLDER.

IN every city fortunate enough to possess an art museum, art enthusiasts are continually discoursing on the uplifting influence of art. Some even give much energy to imparting knowledge to the unfortunates of the poorer districts. These honest missionaries are endeavoring zealously to elevate society by bringing to the minds of the lower classes glimpses of better things, and at night the consciences of the reformers are satisfied, believing that the world has been blessed through the sacrifice.

Another company of enthusiasts, equally honest, rather ridicules the idea of moralizing human beings through the influence of art, citing the nations of Greece, Japan and France as glaring examples of highly developed ideals with a low degree of morals. They also cite certain modern artists of renown whose characters would not entitle them to high seats in the synagogue. These reformers see no elevation for the race save in the teaching of moral laws repeated suggestively. It is difficult for these two temperaments to understand each other, chiefly because both are partially correct, although neither of them could give assent to this last statement.

An art lecturer, having spoken to an intelligent audience, was asked publicly by a well-read and cultured clergyman the astounding question—"what relation in the mind has art to religion?" The

labor as one's self; that there is no direct relation between the two, but that there could be; that religion could be associated with art and art with religion; that he had read of certain masters without character who had painted strong religious themes, and had known personally conspicuous modern artists who could not be held up to youth as exemplary citizens; that he also knew many pious and unselfish churchmen who had no appreciation either of art or music; that a bad man has been a good artist and that some saints have not received thrills from a cold marble statue; but that the art of a religious artist will take on different aspects from that of the depraved, as a man's work sooner or later reveals him.

ART WITH A MORAL SUGGESTION.

The arguments are convincing, as we reflect upon them, that art with no moral suggestion might not exalt a character, but with the moral attribute will be tremendously potent in elevating the world. The question could be asked, will a lad in a luxurious suburban mansion, without moral suggestion, be any less likely to fabricate because he has on his chamber floor a rich oriental rug which for two hundred years had no moral effect upon an eastern harem? or, would a slum-lad, without moral training, with a Venus de Melos on a pedestal, a Japanese print on one wall and a

We conclude therefore that art to produce a moral effect must have in it a moral suggestion, and that in order to produce a worshipful spirit there must be a suggestion of worship. When one views Millet's "Angelus," if not too much absorbed in technique, he will at once be affected by the prayerful peasants. When one sees in the blue moonlight, with a sinister countenance Prell's "Judas" bartering away his master, the spirit of unfaithfulness is suggested. The painting "Breaking home ties" at the World's Fair produced deep feeling, because every grown man understood the experience suggested. The prohibition of prize-fight motion-pictures has been profitable because of the suggestiveness of degrading subjects and the action of the government in putting a ban on certain pictures passing through the mails has been commendable, because a picture is more powerful for evil than words.

ART STRIKES THE IMAGINATION.

But can it be said that pure art, without suggestion for good or for evil, is negative? Has a landscape, a sea-scape or a painting of an architectural subject no effect upon human consciousness? When color and form and composition exist only for their own sakes, it seems impossible that the influence upon the mind is simply negative. There must be a suggestion of refinement, of

or not, it is certain that art strikes firmly upon the imagination and as every greater imagination produces a greater individual, the study of art increases one's vision of bigness, delicacy, and beauty. Great imaginations produce

en, and as every thought is the result of a mental picture, to study to see more, means a widened imagination.

While it may be true that a Navajo rug in an Indian wigwam may not prevent the scalping of a humble pale-face,

within its ranks some men who dishonor the cause. These must soon be eliminated, so that the movement which represents the best interests of the working people may no longer be handicapped by unfaithful leaders.

To this end, why would it not be well to invite into membership the man who may truly be claimed as "Labor's Champion"—Jesus Christ? Let organized labor take its stand behind him. Permit him to speak for you. You need never again quote the political economist. Quote Christ. Never has any man more bitterly denounced the oppressor. Invite him to sit upon your platform. Take him into your councils. If you will, you are sure to win, for Christ is sure to win. I have a very strong conviction that if the workingmen of the world were to claim Christ as their exponent, their Leader, with all that goes with this claim, no power on earth could withstand their onward march. Does this seem visionary? But hasn't the church done this very thing? The true church rests absolutely and specifically upon the person of Jesus Christ. All of its progress is due to this fact. Its sacrifices as well as its victories were founded upon its faith in Christ. He is claimed today by the church as a living, personal power. Labor, too, may have him—in the broadest, fullest sense. And when it again lays claim upon Christ its victory is assured.

NATIONAL COMMITTEE ON CHURCH EFFICIENCY.

A Church Efficiency Committee has been appointed by the national Efficiency Society, Inc. Charles Stelzle, of New York, is chairman, and among those serving with him are the following: Judge Martin A. Knapp, of the United States Commerce Court; Prof. Henry C. Metcalf, of Tufts College; Prof. Walter Dill Scott, of Northwestern University; Dean C. H. Benjamin, of Purdue University; Prof. Edwin L. Earp, of Drew Theological Seminary; Harry Franklin Porter, Editor of "Factory;" Prof. Ernest C. Moore, of Harvard University; Henry Snyder Kissam, Consulting Architect; E. R. Hudders, Public Accountant; Edward L. Suffern, Certified Accountant; F. S. Tomlin, Secretary, Joint Labor Legislative Conference; Charles W. Gerstenberg, Secretary, New York University School of Commerce; Dr. Melvil Dewey, originator of the Dewey Library System; Dr. Frederick B. Greul, of Brookline, Mass., and Dr. Charles S. Macfarland, Secretary, Federal Council of the Churches of Christ in America.

The first task of the Church Efficiency Committee will be that of working out a system of church records and budgets, which will be applicable to churches of all denominations. From time to time other tasks of a similar general character will be undertaken by the committee.

The committee may call upon other members of the Efficiency Society for expert advice and assistance and it will thus have at its command the most efficient men in American business and professional life. The Efficiency Society, Inc. has headquarters at 41 Park Row, New York City, and is an educational society. The aim of the society is to keep its members in touch with the efficiency movement.



Needlessly Anxious.—By Ernest Zimmerman.

great men; all great enterprises of commerce, mechanics, religion and education were first conceived in imagination. The study of art enables one to see beauty from which the untrained eye is hold-

we are certain that ten years study of drawing and painting, with ten of decorative designing, and ten of architecture, would convert a Sitting Bull into a tame Indian.

Jesus Christ---Union Carpenter

CHARLES STELZLE, IN THE PRESBYTERIAN ADVANCE.

I was asked in a public meeting recently if I thought that Jesus would become a member of the Carpenters' Union were he on earth today. Just what Christ would do in regard to organized labor in the twentieth century, no man dare prophesy. Any other man's opinion on this subject is as good as mine. But I do believe that Jesus was a member of the Carpenters' Guild of his day, which was the nearest approach to the forms of organized labor in this generation. It is also quite likely that were he to come again as a carpenter, with all that this implies—a workingman's trials as well as a workingman's sympathies—he would identify himself with that organization which is doing most to better the conditions of all workingmen. And if he were to manifest the same spirit toward those who oppressed the poor and helpless that he did when he was on earth

things these persons insist organized labor is guilty—forget, or do not know, that he became a member of the very organization of his day which was guilty of everything that is today charged against organized labor. When he addressed the leaders of the scribes and Pharisees, he not only reminded them that their fathers had scourged and persecuted the prophets, that they had killed and crucified those who had been sent to them, but that they, themselves, were guilty of the most damnable sins—hypocrisy, graft, persecution. And these very leaders afterward crucified him for his persistent declaration that he was the Son of God, and that he had been sent to save the people. Jesus Christ was a member of that ancient organization, because—in spite of the fact that it was largely controlled by men of this type—it had within it the elements of true

THE CHRISTIAN CENTURY

EDITORIAL

THE TRIUMPH OF TEMPERANCE.

NOTHING is more cheering than the steady progress which the temperance movement is making throughout the nation. A few years since it was only the most persistent optimist who felt confident that the saloon would be driven from American life. Today the average man sees the signs of a fulfilment to that hope, the temperance workers are confident of early victory, and the supporters of the liquor traffic are fighting desperately against the advancing wave which threatens soon to sweep them out of business.

The triumph of temperance during the past ten years has been astonishing. With now and then a defeat, the march of the cause of sobriety under temperance, anti-saloon and prohibition leaders has been majestic and heartening. Formerly it was a question of winning here and there a spot of dry territory in the midst of a surrounding wet district. Now the movement spreads by townships, counties and states.

But most significant of all is the introduction into Congress of a bill for nation-wide prohibition.

It is not presumed that this bill will be passed without a desperate struggle on the part of the retreating and enraged friends of the saloon. But the very contest itself, thus carried to the supreme forum of the nation, will have very great educational value, and in the end is bound to win. Men now living will survive to see a saloonless nation.

THE SPIRIT OF ISLAM.

ONE of the interesting events of recent days at the University of Chicago has been a course of four lectures on "Aspects of Islamism," by Dr. Christian Snouck Hurgronje of the University of Leiden. Along with Doughty and Burton, Doctor Hurgronje shares the unique experience of a visit to the sacred and forbidden city of Mecca. But unlike any of his adventurous fellow-scholars he is the only non-Mohammedan who ever spent an entire year in study under the very shadow of the Sacred Stone. His lectures dealt with the life of the prophet, the development of Islam, and the relation of the system to modern thought. The course was very largely attended and was deeply interesting.

On the subject of missions among the Mohammedans Doctor Hurgronje is conservative, probably because he has been the witness of many ill-advised efforts in this direction, especially in Java where he has lived for many years among the Mohammedans who are the subjects of the Dutch rule. But he believes that there is a possibility of constructive access to the Mohammedan mind by Christian teachers who have the tact and wisdom to first understand the best that Islam affords, and then to employ it as the gateway for Christian approach.

ASPECTS OF PROPHETIC THEORY.

THERE was gathered recently in this city a considerable body of ministers and teachers for what was known as an International Prophetic Conference. The sessions were held at the Moody Church, and were largely attended by visiting members and those locally interested. The emphasis of the conference was placed upon those phases of prophecy which relate to the fulfilment of early Christian hopes in the approaching end of the world and the coming of the Lord.

We have deep respect for men whose interests lie in this field of apocalyptic and eschatology. We believe however that we are speaking no word of disrespect concerning them when we affirm with emphasis that these aspects of the Christian doctrine of prophecy have largely ceased to interest the readers of Christian thought in our century. They are among the forms of Christian teaching which have failed to receive the vindication of the best Christian scholarship. There is to be sure a certain type of mind that finds great value in the apocalyptic books of Daniel and Revelation. It is not difficult to read into this curious type of Jewish and Christian literature the events of any period of world history, and the figures that have played important parts in the drama of state-craft

or religion. There are those who find marked satisfaction in the attempt to discover Mohammed in the Book of Daniel or the Pope of Rome in the Revelation.

We are not impugning the motives of these excellent people when we say that all this kind of exegesis is merely trifling with the established principles of biblical interpretation. We make these remarks less with reference to the recent prophetic conference than in regard to vagaries of biblical study which appear from time to time in the religious press. So far as we are informed, the points of stress at the Moody Church gatherings were the imminent return of the Lord and the necessity for a vigorous and insistent evangel in preparation for that event.

On the second point we are in warmest sympathy with the objects of the conference.

Anything that can stimulate missionary zeal is worth while, even though it be a mistaken theory of the second coming. We believe that theory is capable of great abuse both at home and on the mission field, even though it is proclaimed by many excellent people. But the gospel has endured many errors of view through the past, and will not be greatly injured by this one, which is usually associated fortunately with pious living and a prayerful mind. We shall all of us yet learn that prophecy moves on higher levels than the mere prediction of future events, either by Old or New Testament prophets, and that the coming of the Lord is no far-off or imminent event of history, but an ever-present and increasing fact of experience in the individual soul and in the life of the Church.

"J. B." PASSES AWAY.

FEW are the ministers of evangelical denominations all the world over to whom the news of the death of Rev. J. Brierley will not come as almost a personal sorrow. His books of religious essays have been growing in number at the rate of two a year for ten years, and have been eagerly devoured by the thoughtful as soon as they fell from the press.

These essays were in the main collected from the author's editorials appearing each week in *The Christian World*, of London, over the initials "J. B." These initials came to possess a cryptic suggestion to the initiated, who knew at once on seeing them that whatever article they were attached to was worth not only reading but clipping and filing away for future reflection.

Mr. Brierley held a thoroughly modern point of view in his thinking. He wrote fearlessly. But there was no hint of iconoclastic purpose in his words. Rather, he seemed to have set himself the task of illuminating the abiding truth in old doctrines by throwing upon them the light of modern scientific and ethical concepts.

Mr. Brierley was the son of a worsted manufacturer with a strong Puritan taste for theology. He was ordained to the Congregational ministry in 1871, and served as pastor in London from 1876 to 1880. Health obliged him to abandon the ministry for a time, and he then became the first pastor of a new church in the London district known as Balham. All of his pastorates were highly successful, but finally his physical frailty drove him to less active work, and he entered upon the career of a writer in which he has rendered a unique service to the whole English-speaking world.

SAFETY FIRST.

THERE is no sovereign cure for accident. So long as we have the human element to deal with, we shall have some accidents. But there are some things which will tend to reduce their number.

Secure for yourself and for other men suitable hours of rest and relaxation. Two French statisticians have gathered statistics on the hours of the day in which accidents occur. Briefly their investigations show that accidents happen during the hours when men are tired. From the time men begin work in the morning there is a steady increase till nearly noon, and a great drop during the noon hour and for a time thereafter,



but an increase as the day wears on. We know how often the excuse is given after a train wreck that the men had been on a steady duty for twenty-four or thirty-six hours. It is important that we rest when we ought.

It is important that we secure to men a Sabbath of rest, and teach them to use it properly. The Sabbath should not become a day of exhausting pleasure-seeking, but of restful reinvigoration.

Avoid excesses of every kind. The railroads have become among the foremost temperance societies in America by their insistence that their employés shall be total abstainers. Refrain from cigarettes, tobacco and headache cures. Live a clean life.

Preserve a wholesome mind and a clear conscience. Keep in your heart nothing to worry over. Avoid melancholy preoccupation. Let the picture which you frame in the inner sanctuary of your imagination be pure as will bear the light of day.

The mental element is great in fatigue, in disease, in every state that can lead to accident and blunder. And the moral element is great in the mental situation. Good morals are an important element in the "Safety First" crusade.

CHILD STUDY VS. THE CHILD.

IN A CERTAIN home in Massachusetts is a young wife who has been married ten years, and to whom children have been born somewhat rapidly. The mother has become well known for papers read at gatherings that increase in size on questions relating to the care of children. Her husband loves his wife and has a certain measure of sympathy with her work. But he confessed to a friend a little feeling of anxiety because of the neglect which his own children were suffering while the mother's studies ran increasingly to statistics.

"Yes," said he, "we have no guest-room now; we have turned it into a laboratory for child-study. We have painted circles on the floor, and the closet is stuffed full of beads and colored straw and paper strips, and we have a very excellent nurse who is a trained kindergartner. My wife is enthusiastic over child study, and can talk of hardly anything else. But meantime, there in her own home is the child."

THAT ROMAN CATHOLIC OATH.

IN VARIOUS discussions of the Roman Church the question arises how far that organization in America has been modified by its environment, how far it has become Americanized. The claim of Rome itself, of course, is that it has never changed in any particular; that it is the same "Always, everywhere and in all." This is not true, and we may well be glad that it is not true. The Roman Catholic Church in America has been greatly modified by its contact with organizations that have partaken of the American spirit. But it would not be safe to infer that this modification had extended to the whole spirit of its priesthood.

Let it never be forgotten that in the last few days of the year of our Lord 1910 every Roman Catholic priest in America took a most solemn oath that he would not think in terms of the thought of the present generation.

When Cardinal Gibbons brought together the priests of his archdiocese, which includes the city of Washington and all of Maryland, and proposed to them the oath prescribed by the pope's encyclical of September 1, 1910, it was accepted by all without the slightest demur. Indeed, there appears to have been no overt dissent anywhere in the United States, though in Germany a considerable number of priests refused to commit themselves to the pope's stipulations. The object of the oath was to swear all Roman priests throughout the world against modernism and that object, so far as America was concerned, was a complete success. The encyclical was worded in the characteristic legal style of the Vatican, which aims to stop every possible loophole of evasion from its specific terms. The document contains in all about 600 words and begins: "I accept and firmly embrace everything that has been defined by the unerring magisterium of the church, whatever has been declared and promulgated, especially those doctrines

which are directed against present-day errors." After specifying a number of points of special Catholic dogma, the oath continues: "I firmly believe and with due reverence submit to all the condemnations and declarations which are contained in the encyclical letters, 'Pascendi,' and in the decree of 'Lamentabili,' especially concerning that which they term dogmatic history." The encyclical and decree thus referred to are those with which the pope began his anti-modern crusade. It has been disputed whether or not these documents come within the limits of the pope's infallibility, but this oath makes it plain that the pope himself intends to demand that the church shall accept both as infallible.

NOT VINDICTIVE BUT CONSTRUCTIVE.

IN FAIRNESS to the Disciples Divinity House and to those who contributed the recently announced \$50,000 to its endowment fund it should be made clear that this money was not secured by a sudden spasm of effort on the part of the board of trustees nor were the donors actuated by a feeling of resentment at the position in which for a time the Divinity House was placed in relation to the Men and Millions Movement.

Doctor Sharpe and the trustees have been at work for several months collecting subscriptions to such a fund. A large portion of the \$50,000 was pledged before the Men and Millions Movement was projected. When the plans of the unified Movement were first announced it was of course far from anybody's thought that the Divinity House, whose membership in the Disciples Association of Colleges would naturally entitle it to share in any plans for the more adequate equipment of our school, would be omitted.

The officers of the Divinity House therefore set about closing in on the first third of a fund of \$150,000 of which they were in quest. It was deemed best to conclude as soon as possible the current effort, that no conflicting interests should obstruct the ongoing of the larger enterprise. The smaller amount was almost in hand, and with an extra spur Doctor Sharpe succeeded in altogether rounding it out.

The motives of the donors were not connected in any way with the unjust discrimination which the Divinity House was at that time resting under. It was neither a vindictive nor a sympathetic offering, but was made in response to the recognized claims of an institution which has served the Disciples of Christ for twenty years, in the preparation of a competent ministry.

Dean Willett and his colleagues have been all along deeply concerned in the success of the Men and Millions Movement, whether the Divinity House were included or not. They know that the future of the institution does not depend upon the policy of this particular campaign. They are convinced that any discrimination based upon prejudice harms the brotherhood and all its interests rather than the one excluded institution.

It is but fair to these men to make clear their attitude, and the reasons which impelled them to terminate their campaign at this time, rather than permit the suspicion of competitive effort in a time when unity should be the watchword.

HERODIAS TO SALOME.

"At last thou'rt come!—And so, my drunken lord
Has sworn an oath to give thee thy desire,
E'en to his kingdom's half! It is the word
I longed to hear. But one thing I require
To give me ease!—Nay, child, I crave no hoard
Of gold or gems, no rich and rare attire.
Shall those who sit about the birthday board,
Be all who feast in honor of thy sire?

I, too, would spread a banquet of such food
As this glad hour shall fitly celebrate;
A royal dish I'd serve—the head, the blood,
Of that dread enemy whom I deeply hate.
Go, claim thy gift!—the king's oath makes it good—
The head of John the Baptist on a plate."

—Ida Withers Harrison.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Passing of Two Leaders.

It is not only the Methodists and United Presbyterians who have lost in the recent death of Bishop Bowman and Professor W. G. Moorehead. The world is a loser.

Bishop Thomas Bowman died two weeks ago at his home in Orange, N. J., in his ninety-seventh year. He had long been retired from active service, but his influence was still felt in the counsels of the church. His ministry began in 1839. But he was more a teacher than a pastor, and after service in various academy and college faculties, he was chosen in 1859 the president of what is now De Pauw University at Greencastle, Indiana. In 1872 he was elected to the bishopric and served until after retirement for age in 1896. During his bishopric he was especially popular as a dedicator of churches and is said to have preached no less than 1,100 dedication sermons.

Prof. William G. Moorehead died at Xenia, Ohio. He was chiefly known as a Bible lecturer, especially at Y. M. C. A. conventions, and similar meetings. He was a favorite lecturer at Winona assembly. For forty years Professor Moorehead served as Professor of Greek Exegesis and Biblical Literature in Xenia Theological Seminary.

Defends Business Methods of Church.

President Lemuel H. Murlin, of Boston University, dissents from the charge that the church is not conducted on business principles. He points to the fact that the Methodist Episcopal Church alone has \$60,000,000 invested in educational institutions, \$10,000,000 of which has been added within the last four years. In these colleges are 60,000 students and 6,000 faculty members. Contrasting the business management of the church in New England with that of the railroads in the same region, President Murlin says: "I am very sure that efficiency in the business management of the church in New England vastly outstrips the business management of the transportation problem." And, considering the present conditions of the railroads of New England, his point seems well taken.

Religious Censuses Popular.

Whether the religious census is a natural outgrowth of the "Go-to-Church" Campaign we do not know. But it is a fact that local censuses are becoming popular. Several are noted in this week's exchanges.

An elaborate religious census has been made in Lowell, Mass., under the auspices of the local Federation of Churches. The colporteurs conducting the campaign have spoken at 524 meetings during the time of their presence in the city. They have personally met 77,608 people. They have called on about 20,000 families, representing a hundred thousand souls and more. There have been revealed in this canvass 7,248 Protestant families, nearly 11,000 Catholic

nearly 7,346 are non-attendants, while the proportion of Catholic non-attendants is much smaller. Three hundred and ninety-three families expressed no religious preference, while forty-one families absolutely declined to reveal their religious affiliation.

The religious census of Iowa City, Ia., was taken in two or three hours Feb. 18, and revealed some interesting information. Of 1,281 families and 7,730 individuals recorded, only 313 expressed no church preference. Forty-six per cent are enrolled in Protestant churches. A most important discovery was of 399 church members without their letters.

Evangelizing a University.

Evangelistic effort is being carried to the universities. A four days' evangelistic campaign was begun in Columbia University, March 3. The first mass meeting was held in Carnegie hall, followed on Wednesday by meetings for women in Horace Mann school and for men in Columbia gymnasium. Joint mass meetings were held Thursday and Friday evenings. The principal speaker was John R. Mott, secretary of the World's Student Christian Federation. Among the other speakers were George Sherwood Eddy of the student volunteer movement and Robert E. Speer.

Country Preachers to Meet.

The first National Conference of Country Preachers will be held at Louisville, Ky. The date will be April 7-10. One of the questions to be considered at the Conference will be, "How can a pastor live in the country and devote all his time to church work under present financial conditions?" Reports upon the financial methods of rural churches which

have recently been reorganized upon satisfactory bases will be presented from a number of states, and consideration will also be given to means by which the city church may aid her sister organization in the country. One session will be given to consideration of the means by which the country church can aid in developing the industrial, intellectual and social life of the community. Under this head will come accounts of what has already been accomplished in promoting community welfare of every kind. Special attention is to be given to improving the health conditions of the community.

Death of Canon Driver.

The death of Rev. Samuel R. Driver, D. D., D.Litt., on February 26, is reported from London. Dr. Driver was Regius Professor of Hebrew at Oxford University, and Canon of Christ Church. He was one of the most distinguished Hebrew scholars of the day and is chiefly known for his works on Biblical subjects and in Hebrew. Among his better known works are the volume of Isaiah in "Men of the Bible;" Introduction to the literature of the Old Testament; and various volumes in leading commentaries. Dr. Driver was a member of the Old Testament Revision Committee that worked on the Revised Version.

Kansas Town Tries Church Union.

Marion, a Kansas town of 2,300 population with six churches under the influence of the Jay Hawkers Club, made up of business and professional men, finally brought about the federation of the Baptist and Presbyterian churches which is now called the Federated Church of Marion. The new plan has now been in successful operation for a year.

Here and There in the Religious Field

Dr. Jowett Refuses Call.

The call of Islington chapel, London, to Dr. Jowett of Fifth Avenue church, New York City, has been declined. He cabled the London church that although he greatly appreciated the invitation, he saw no justification for leaving his present charge.

Chicago is Waking Up.

Chicago Christianity is waking up! Churches, Bible classes and Endeavor organizations of the city have decided to make the city council feel the influence of the moral forces of Chicago. A proposed ordinance abolishing the "family entrance" to saloons is being supported vigorously. An effort is being made to support the present board of censors of moving pictures.

Concerning "Billy Sunday."

Evangelist Sunday is now in Scranton, Pa., in a month's campaign. He refuses to go to Philadelphia for the reason given in an interview: "The Philadelphia churchmen will not agree to my conditions, and, of course, I will not spend a

tion the Oregon Anti-Saloon League and the mayor of the city have joined. Mr. Sunday will be unable to come before March, 1915.

Anarchists Attack Labor Temple.

It was something of a sensation when during the last blizzard anarchist leaders of New York City led their followers in an attack upon Labor Temple and the First Presbyterian Church demanding a place to sleep. Tannenbaum, the insolent young leader of the 200 men who entered the "Temple" did not help his cause any, it seems, by the attack. The "Temple" received gladly with food and shelter sixty of the men who proved to be really needy. It was on the following evening, Sunday, that First Presbyterian Church was visited.

More Fresh Air.

With the purpose of having plenty of fresh air supplied to every gathering of people in church, school room, or factory, the National Fresh Air For All Association has been incorporated with the secretary of state. Moving picture shows,

The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

Chicago and the Old Northwest. By Milo Milton Quaife, Ph. D. This large volume covers the period from 1673 to 1835. Its author, who is professor of history in the Lewis Institute of this city, has made a careful study of that abundant, but for the most part fragmentary literature, which is now chiefly to be found in the historical collections of the various states of the middle west, especially Illinois, Wisconsin and Michigan. The book is an exact and careful narrative of the beginnings of American history in this region. The figures of Joliet, LaSalle, Father Marquette, Father Charlevoix, St. Cosme, Cerre, La Taurine and Father Dablon move through these pages in fleeting but alluring record. The various chapters are devoted to the Chicago portage, the story of the seventeenth century, the Fox wars, Chicago in the Revolution, the fight for the northwest, and the long and exciting narrative of Fort Dearborn, with its romance and tragedies. Appendices consider more fully the sources of information, such as Swearingen's journal, the records of the Fort Dearborn massacre, Nathan Heald's journal and other documents of interest. Numerous illustrations and maps are included, and a carefully prepared bibliography reveals the wealth of material which has been consulted. (University of Chicago Press, \$4.)

Bible Studies in the Old Testament. By Henry Ward Beecher. One of the best bases for the work of the minister is some competent knowledge of the messages of the great preachers of the past. Henry Ward Beecher undoubtedly occupies the foremost place in the list of American preachers. He was a leader of thought, a champion of progressive ideas, and an eloquent exponent of the Scriptures. He lived too early to enjoy the opportunities of modern scientific study of the Bible, especially the Old Testament. And yet he made admirable use of such works as Dean Stanley's "History of the Jewish Church," which was itself an interpretation of Ewald's great work on Hebrew history. For this reason the present book, though in no sense a scientific study of Old Testament literature, is masterful in its treatment of the great characters of the Hebrew Scriptures, and does not lack insight into those studies which have in our own generation so greatly illuminated the earlier portion of the Bible. Anything Beecher uttered in the way of sermons was worth study and this volume contains some of the best of his Old Testament work. (Revell, 50 cents net.)

Some By-Products of Missions. By Isaae Taylor Headland. One who was so long a missionary in China, as was the author of this book, naturally observes many of the interesting effects of missionary work aside from its direct results in the transformation of individual and national character. It is the thesis of Dr. Headland that missions far more

societies of the west merely for the increased income brought about by the creation of new demands for western commodities by the Orient. Similar by-products in government, science, civilization, civic life, education, music, art, exploration and the like make an interesting recital, and prove the far-reaching importance of the greatest of modern enterprises. (Jennings and Graham, \$1.50 net.)

Pilgrims of the Lonely Road. By Gaius Glenn Atkins. The reading of works of meditation and devotion is clearly not the passion of the present age. Yet every now and then one comes upon some choice spirit who keeps a little shelf of devotional works close to his bed and dips into them from time to time for refreshment of spirit. The author of this volume is the minister of the Central Congregational Church in Providence. He has gathered into this volume some readable chapters on eight of the classics of devotion, from "the Meditations of Marcus Aurelius" to "Tolstoi's Confessions," including along the way "The Confessions of St. Augustine," "The Imitation of Christ" and "The Pilgrim's Progress." One would like to have had in companion form chapters on Jeremy Taylor, John Taulor and St. Theresa, but is thankful for these glimpses of some of the great pilgrims who have left memorials of their journey in works of priceless worth. (Revell, \$1.50 net.)

In the Days of Christ. By Alfred Edersheim. One of the best known writers in the religious field during the last generation was the converted Jew, Edersheim. In his writings on early Christian history, especially in his books, "The Life of Jesus the Messiah," "Sketches of Jewish Social Life," and "The Temple" he contributed a wealth of information on Jewish manners and customs to the study of the New Testament. The present volume is a reprint of the second book mentioned above, "Sketches of Jewish Social Life." It deals with life in Palestine, the manners and customs of the age of Jesus, the Jewish sects, the Synagogue and its worship, and other related matters. A useful volume, though now rather superseded by later and more competent works. (Revell, 50 cents net.)

The Temple. By Alfred Edersheim. This Jewish Christian writer, the author of the work noted above, placed the Christian students of the last century under obligations by the preparation of this elaborate work on the Holy City and the holy house. Well acquainted as he was with the Talmudic literature, he presented an interesting picture of Jewish customs connected with the sanctuary, and thus threw light upon many passages in the New Testament. Though this work has been to a large degree superseded by such books as Schuerer's "The Jewish People in the Times of Jesus Christ," it is still an admirable

more than any other single force wrought the liberation of the slaves, is told in simple and attractive form for girls. Any open window into the life of the remarkable Beecher family would be worth while. The influence of that family upon American thought would be difficult to trace to its rich completion. There are twenty-one chapters in the book, and every one is interesting. It will probably surprise most readers to note by the bibliography at the end of the volume that the number of published books to Mrs. Stowe's credit ran to thirty-eight. (Appleton.)

The Heresy of Cain. By George Hodges. The reprint of an admirable series of addresses by the dean of the Episcopal Theological School at Cambridge, Mass. It reveals at once a deep sympathy with all the advancing forces of the new philanthropy, and regards the heresy of Cain, the spirit of unbrotherliness, as the most serious indictment that can be brought against the church. The score of chapters deal with a variety of themes all the way from the Christian family to foreign missions. Very suggestive are the chapters dealing with "The Cattle of Nineveh," and "The Man with the Measuring Line." (Macmillan, \$1.25.)

Usury. By Calvin Elliott. A protest against the use of money for interest. The author believes that any taking of reward for money is wrong, and tries, though with scant success and frequent misuse of Scripture, to prove his thesis from the Bible. His chief difficulty is that he tries to prove too much. He is at his best when he shows the evil results of the love of money and the misery which has been wrought by the selfish passion for its accumulation. (Anti-Usury League, Millersburg, O.)

The Real Billy Sunday. By Elijah P. Brown, D. D. A book of two hundred and eighty-five pages written by the former editor of the "Ram's Horn," who has been associated with Mr. Sunday in a good deal of his evangelistic work. It tells of his early life in Iowa, his baseball career in Chicago, his conversion at the Pacific Garden Mission, and his successful career as an evangelist. It contains many illustrations, and closes with two or three of Mr. Sunday's characteristic sermons. (Revell, \$1 net.)

Thirty Pieces of Silver. By Clarence B. Kelland. The story of Judas and his treachery is re-told in the form of a modern dream. An eloquent, gifted lecturer, a determined foe of Christianity, after addressing an admiring audience on the folly of Christian belief, has a dream in which the tragedy of Gethsemane and Calvary is vividly portrayed. The dream works the profound change from skepticism to faith, and the old Salvation Army man whom the lecturer had scorned at first says to him at last, compassionately, "You have stood on the road to Damascus." (Harper, 50 cents net).

Of Human Interest

Lincoln Satisfied Both Sides.

Mr. G. W. Harris, who was a clerk in Lincoln's law office at Springfield, gave to the editor of "The Every-day Life of Abraham Lincoln" an interesting reminiscence of Mr. Lincoln's pacific and common-sense way of conducting his business.

A crack-brained attorney who lived in Springfield, supported mainly by the other lawyers of the place, became indebted, in the sum of \$2.50, to a wealthy citizen of the county. The creditor, failing after repeated efforts to collect the amount due him, came to Mr. Lincoln and asked him to bring suit. Lincoln explained the man's condition and circumstances, and advised his client to let the matter rest; but the creditor's temper was up, and he insisted on bringing suit. Again Lincoln urged him to let the matter drop, adding, "You can make nothing out of him, and it will cost you a good deal more than the debt to bring suit."

The creditor was still determined to have his way, and threatened to seek some other attorney who would be more willing to take charge of the matter than Lincoln appeared to be. Lincoln then said, "Well, if you are determined that suit shall be brought, I will bring it; but my charge will be ten dollars." The creditor paid over the money, and gave peremptory orders that the suit should be brought that very day.

After his client's departure, Lincoln went out of the office. He returned in about an hour with an amused look on his face. I asked what pleased him, and he replied, "I brought suit against —, and then hunted him up, told him what I had done, handed him half of the ten dollars, and we went over to the squire's office. He confessed judgment, and paid the bill." Lincoln added that he did not see any other way to make things so generally satisfactory.

Mayor Gaynor, Literary Critic.

The Washington Star credits the late Mayor Gaynor with the following criticism of a novelist who had begun promisingly, but who had degenerated into the lowest type of "best seller":

This scribbler's whole biography could be put into two questions and answers, thus:

"How did he commence writing?"
"With a wealth of thought."
"And how has he continued?"
"With a thought of wealth."

The Weekly Event.

John Warden, the Standard Oil magnate of Philadelphia, was taking coffee after luncheon on the sun-drenched terrace, looking out on the blue Mediterranean, of the new Hotel Ruhl in Nice.

"This hotel," he said, "has three or four hundred bedrooms, and every bedroom has its private bathroom. All new hotels of the first class are built that way now. The Negresco, further out the promenade, is the same. It's impossible, in any new and first-class hotel, to get a bedroom without a bathroom.

"Times have changed, and manners and customs. A veteran Philadelphia hotel man told me that when, in his youth as a hotel clerk, he would insinuatingly ask his new arrivals if they'd

have a room with a bath, the usual reply would be:

"Well, no, sonny, I reckon not. You see, I calc'late to git back home afore Saturday."

Woodrow Wilson, Democrat.

Mr. Wilson likes the common people. A gentleman used to teach a Bible class on week nights in a little country church at Penn's Neck, a near-by hamlet. Mr. Wilson promised that he would speak to the members, and long in advance, as was necessary because of a crowded calendar, set a date. After a holiday in Bermuda he found that much work had accumulated for his return. There were pressing matters needing attention, yet that first or second evening home saw him talking to the handful of country people. When the address was over and coffee and doughnuts produced Mr. Wilson won their hearts by his stories.

Tricking Cecil Rhodes.

Cecil Rhodes used to take a coop of hens on board to provide fresh eggs on his numerous voyages between England and South Africa. But those were three weeks' journeys, and not a mere five-day crossing of the Atlantic. Hence another prominent South African personage was asked why he did not follow Rhodes' example and provide himself with the luxury of new-laid eggs at sea.

"O, I don't bother to take a coop of fowls on board," he replied. "But I tip the bos'un who looks after Rhodes' hens, and I get Rhodes' eggs."—London Chronicle.

A Mark Twain Witticism.

At a banquet in New York, Mark Twain was the guest of honor.

Thomas Bailey Aldrich was among those present who happened to be seated near Twain, and in some manner the talk had veered round to pet failings.

"What is yours, Mr. Aldrich?" inquired a man near him.

The poet opened his lips to reply, but Twain beat him to it.

"Vice versa!" he drawled laconically.—Country Gentleman.

A Culinary Experiment.

The friends of a certain distinguished professor frequently dropped into his laboratory for a chat in the evening, says the Boston Herald. Generally, they found him busily engrossed in some experiment.

One evening, when two friends called, they found the professor bending anxiously over a spirit lamp, on which a

small pot was bubbling.

"Well, said one of the callers, "what is it tonight?"

"Guess," murmured the professor.

"Meroococci?" asked one.

"No."

"Pneumococci?" asked the other.

"No."

"Spirochæta?"

"No."

The callers ran the scale of micro-organisms as far as they knew it. Then one of them said:

"Well, we give it up! What is it?"

The professor smiled blandly. "Sauages!"

A Pity Indeed.

Elihu Root, in his superb Fifth avenue apartment overlooking Central Park, was talking about a famous artist whose wife had divorced him.

"It seems he didn't treat her well," said Mr. Root. Then he added:

"All geniuses are egoists. It's a pity the rule doesn't work both ways."

A Spurgeon Story.

Rev. John Robertson said that one of his biggest critics was a man who ostentatiously put his fingers in his ears while he was preaching. The man annoyed him this way for a long time, and one time he asked Mr. Spurgeon what he should do. Mr. Spurgeon, with a twinkle in his eye, said, "I would—I would pray for a fly on his nose."

A Good Layer.

Anthony Comstock at a luncheon in New York said of certain tabooed books and plays:

"The motive of these works was perhaps all right. But the expression, the form, was bad. And that spoiled the motive completely."

"Expression, form, you know, is everything. Consider how the lack of it spoiled the mason's speech."

"A mason at a memorial service said of a bricklayer who had been accidentally killed:

"Yes, gents, I looked out once on the beauties of nature, and all was ea'm. Our friend deceased here was layin' a briek. I looked out once again, and still all was ea'm, but our friend deceased here was no more. He was layin' a corpse."

Eugene Field's Little Joke.

William E. Curtis, the well-known correspondent, who died two years ago, once lent \$50 to Eugene Field in Kansas City. Many years later in Chicago he reminded him of it, and Gene said he would think it over. Next day in "sharps and flats" appeared the following paragraph: "William E. Curtis, the distinguished Washington correspondent, was in the city yesterday looking after some of his permanent investments."

The World is Growing Better

"Dry Kentucky" Bill Passes.

The house of representatives, of Kentucky, by a vote of 60 to 32 passed the state-wide prohibition bill which is in the form of an amendment to the state constitution. With the consideration in Congress of national prohibition, it appears that "a saloonless nation" is not to be of necessity a dream!

Pensions for Pullman Men.

Details of a new pension plan to be

put into operation by the Pullman Company, affecting directly its 33,000 employees have been announced. According to the plan, employees will be retired when they reach 70 years of age. Hereafter no man or woman more than 45 years of age will be hired except by special arrangement. After being retired those employees who have been in the service for twenty years or more will be pensioned. The lowest pension allowance is fixed at \$15 a month.

MODERN WOMANHOOD

Conducted by 
Mrs. Ida Withers Harrison

"That I May Know Him"

Many of us have traveled long, winding roads, with glimpses now and then of some noble mountain; at times, its peak and sides would be veiled by low-hanging clouds; sometimes the way would reveal one side, sometimes the other—in some low valley, we might lose sight of it altogether; but at last, in a happy moment, we might see it in all its majesty, crowned with snow, robed in sunlight, with all its spendid outlines plainly visible. But in all our changing points of view, we were sure that God's everlasting hill was there in changeless beauty—it was only our poor vision that was lacking.

And so it is with the Christ! If we accept the theological conception of him at different stages of the church's development—if we accept humanity's conception of him under varying environments, he is indeed a changing Christ—but we are sure the change is in us, not in him, the same yesterday, today, and forever. The very crown of Christian experience is to know and see him as he is; and we are assured that when we do attain to that high ideal, we shall be like him—for no one can gaze on that gracious and irresistible presence without being transformed into his image.

Even his chosen companions, who walked and talked with him had but a poor idea of their Master and his teaching. Two of his inner circle on one occasion wanted to call down fire from heaven on a village of the Samaritans, which did not receive their message. At another time, on a single figurative mention of a sword, they began to gird themselves for the struggle with "Lord, behold, here are two swords." They called him a teacher come from God—the Son of God, but they limited his mission to the salvation of the Jews, and their restoration to the material glories of David and Solomon. Even after the marvels of the resurrection, the persistent idea still clung to them, for just before his ascension they asked him, "Lord, wilt thou at this time restore the kingdom to Israel?"

Even after the wonders of Pentecost had revealed the spiritual nature of his kingdom, they clung to the thought that his salvation was for the Jew only, or for those who submitted to the rite of circumcision, and thus renounced country and family, to become one of a race despised by the great nations of the earth; it took the voice and the vision from heaven to reveal to the chief apostle, that Jesus was the Saviour of the Gentile, as well as of the Jew. Well might we say in sorrowing reproof to one of them, "Have I been so long time with you, and dost thou not know me, Philip?"

And the Christ of the middle ages—how poor and marred is the image of him they have bequeathed to us!—aloof and vague, only reached through the intercession of the saints and the Virgin Mother! The beauty, the love, the power of Mary, the authority of the Pope, the Holy Father and Christ's vice-gerent on earth, are the dominant things in the mediaeval church—the Christ is veiled in clouds, like the mountain top in time of storm.

And even after the fuller light of the Reformation, his image was still marred

by those who taught as doctrine the opinions of men! How his words were made of none effect by some of the dark dogmas of those times of creeds and divisions! He who had lovingly watched the play of children in the market place, who had lifted them up, not only in his arms, but as an ideal of character toward which seekers after God should strive, was supposed to teach the hideous doctrine of the damnation of unbaptized infants!

And those dark dogmas of the total depravity of the whole human race, of the arbitrary predestination of some to eternal life, and some to everlasting damnation—how they, and many other doctrines, have misrepresented him, who came into the world, that the world might be saved by him.

And today!—are we growing in the knowledge of the Lord Jesus Christ, as the living, loving leader of his people, or is he still, as in times gone by, but a vague embodiment of certain doctrines dear to us, with which we reproached and alienated those who could not see the truth as we did? What a significant phrase is that in the letter to the Ephesians, "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God."

Surely, this linking of Christian knowledge and Christian unity has its special significance for these latter days, when the evangelization of the world halts, not for lack of money or messengers, not on account of hardness of heart in the heathen world—but, because of divisions among Christians. Mr. Campbell White said (in substance) at the Men and Millions meeting in St. Louis, that the more the various religious bodies worked together in their divine task of world redemption, the more they found out that fundamentally they were the same. As we grow in knowledge of each other, and of our essential unity, we must also grow in the knowledge of our Lord and Saviour Jesus Christ, and of the one "God and Father of all, who is our all, and through all, and in all."

Only as we grow into that grace and knowledge, shall we be able to lift up the Christ, and thus draw all men unto him. When we know him, and see him as he is, then can we reveal him to a waiting world, and the irresistible law of attraction will bring all men to his feet.

I. W. H.

"BOB" BURDETTE GIVES DYING MESSAGE.

Robert J. Burdette, formerly editor of the Burlington (Ia.) Hawkeye, is dying on the Pacific Coast. He has written a beautiful farewell letter to his old congregation in Temple Church, Los Angeles. In this letter, sent from "Eventide," at Clifton-by-the-sea, Cal., he says:

"I am neither bed-ridden nor house-bound, but I am woefully weak. I ride out a little every day and enjoy it, but I avoid crowds, which tire me. I write a little for newspaper or magazine every week, for life would seem so worthless if I didn't work at something. And I love to see my friends—if they don't stay too long.

"Because it is sweet and quiet down here we will remain in 'Eventide,' so

named by Mrs. Burdette because it faces the sunset. And 'Afternoon Land' is very pleasant, in spite of 'chronic pancreatitis.' Every evening as I sit in the sunroom and watch the sun go down beyond the rim of the blue Pacific, I know what is over there. There is no mystery in that unseen space beyond the sunset. I have been there. I have journeyed in those lands. There, where the sun is just sinking out of sight, is Japan, Yokohama, Tokio, Nikko, Fujihama, the beautiful Inland Sea—I can see it all. And there, where that silver star is shining through the crimson bars of the sunset, that is China. Over there is Manila. Yonder is Port Arthur. I know it all. I have been there.

"Well, beyond the gates of the sunset there is another land, farther away than the stars. I have never seen it. I have never seen anyone who has been there. But all that I know about the Oriental lands wherein I have journeyed, is the merest conjecture compared with my knowledge of the blessed land which eye hath not seen. That fair and happy country I do know. Know it with a certainty, a positive knowledge which has never been shadowed by a cloud of doubt passing over my belief. I may be confused in my earthly geographical locations. But this heaven of ours—no man, no thing, no circumstance has ever shaken my faith in that. As the sun sinks lower, faith shines more brightly, and hope lifting her voice in a higher key, sings the songs of fruition. So every evening when the sun goes down, I see that shadowless land of eternal noon. I know it is there—not because I have seen it, but because I do see it."

BABIES OF THE SLUMS.

Those who fancy (not knowing) that the poor have blunter sensibilities and less feeling for their children than we have should see them at times of sickness and death.

It's all we have, they cry, in an abandonment of grief. And those who say (not knowing) that "the poor prefer filth," should see the pathetic gratitude of the family when the nurse calls them in to see the change she has wrought upon the dead baby.

All the tear stains washed away forever with all the horror of grime, pure as alabaster are the tiny features, silken smooth the soft curls. And, most appreciated of all the little icy hands are clasped above a snow-white dress, with soft lace at the neck and wrists, such as in all its hard little life the baby never wore.

There is so little for the children of the slums to live for, and such certain hardship is ahead of them that I always pity the ones who get well. The babies of the slums! Whenever I try to talk of them something rises up and chokes me. It's the thought of one of my own babies setting its little bare feet on those slimy yards, among the sharp cinders. I never see them without a shudder at the thought of all that tender flesh will have to suffer—bruises, aches, and illness, hunger and cold—of the coarse, filthy clothing and wretched food. Worst of all, some of them, will have oaths and blows, and there will be a bestial life about them, so they cannot grow up innocent or pure.—Albion Fellows Bacon in the Survey.

Transylvania Adds Teacher.

Professor A. C. Kuykendall, former president of McLean College, has been called to the faculty of Transylvania for the remainder of the session to teach some of the courses given by Professor S. M. Jefferson. Professor Kuykendall is a man of scholarship and of long and successful experience as a teacher. He will open a private training school in Lexington next fall, and will afford students of Transylvania and The College of the Bible, who are deficient in their entrance requirements, an opportunity to complete their high school preparation. J. J. Spencer, minister of Central Church, is now meeting the class in Worship and Work of the Church, at Transylvania, formerly taught by Professor S. M. Jefferson. He has agreed to teach this course the remainder of the session.

Bluegrass Preachers' Meeting.

The regular March meeting of the Bluegrass Ministerial Association met at the Phoenix Hotel, Lexington, Monday, March 9, with a representative attendance and a good program. J. H. MacNeill of Winchester read a strong paper on "The Church and Vice," which was discussed by W. S. Irvin and others. These monthly meetings are delightful in their fellowship and program. The next meeting will be held Monday, April 13. The expenses are "pooled" so as to be equally borne by all.

Canton, O., Church Reports Visitors.

The Canton, O., church, P. H. Welshimer, pastor, has recently enjoyed visits from Z. T. Sweeney of New York City; Alanson Wilcox of Cleveland; Mrs. Laura D. Garst of the College of Missions, Indianapolis, Ind., and Louis R. Patmont of Milwaukee. Mr. Sweeney spoke two mornings to the student body and in the evening delivered his address on "Bed-rock in Religion" to a large audience in the church auditorium. Alanson Wilcox delivered three addresses to the students of Phillips Institute and the church. He speaks from a rich experience in a long life in the ministry. Notwithstanding his four-score years Mr. Wilcox preaches every Lord's Day and is as young in mind and heart as ever. Mrs. Laura D. Garst brought a great message to the church Feb. 22. Her visit, Mr. Welshimer reports, quickened the church in the missionary enterprise. It would be profitable to the work of the kingdom if Mrs. Garst could speak to every congregation of the Brotherhood. She visited Canton under the auspices of the local C. W. B. M. and Young People's Missionary Circle. Louis R. Patmont of Milwaukee told in a thrilling way the story of his work among the Poles. Mr. Patmont has a brother who is a student in Phillips Bible Institute.

Decision Meetings in East End, Pittsburgh.

In common with nearly all the Protestant churches of Greater Pittsburgh, the East End Christian Church held a two weeks' meeting following the "Billy" Sunday campaign. Thousands of people have been received into the various churches, writes John R. Ewers, East End's pastor. Only about ten of those coming into the East End Church can be traced directly to the Sunday campaign. He believes, however, that the religious awakening brought about by the big revival produced indirect results. Sixty-four people were received into the church in the two weeks, forty-nine of them by baptism. More than half were men and boys. All were adults but five. There have been seventy-nine received into the church since January 1, or 183 in the past fourteen months. The church has been more than doubled in the last four years. W. E. M. Hackleman led the music and the minister, John Ray Ewers, preached each night. A new church is now imperative, writes Mr. Ewers. Some large volunteer pledges have already been made and it is quite probable that a large institutional church will be

built within the near future. A lot 50x144 has just been purchased adjoining the present site and the corner is now one of the best for a church in the East End. People are received into the fellowship at nearly every service. One remarkable fact in connection with this short meeting was that the church put paid advertisements in the seven big dailies of the city. It is believed to have been helpful.

Western Reserve School of Methods.

Euclid Avenue Christian Church, Cleveland, O., is to be the scene of a notable School of Methods, March 30-April 3. This school is to be held under the auspices of the Ohio State Sunday-school organization, of which Myron C. Settle is secretary. It will be attended by representatives from all schools of the Western Reserve. The following leaders are on the program: E. W. Thornton, "The

found in the splendid temple where are the great throngs, the magnificent music, the culture and the cordiality, go there and, using these accessories as wings, mount to higher spiritual levels."

We Agree with Mr. Jones.

Edgar DeWitt Jones, pastor at First Church, Bloomington, Ill., is afraid we are going to have so many "Days" that we will have no "Lord's Days" left us. He takes issue with the Christian Evangelist for seconding editorially the motion for a "Father's Day" in the church calendar. "Why not also a Brother's Day," he asks, "and then by all means a Bachelor's Day and in all gallantry then a Spinster's Day. With the momentum thus acquired and the precedents fully established why surely a Widow's Day and next a Widower's Day. Furthermore, there should be a Grandfather's Day and a Grandmother's Day, and an Uncle's Day and an Aunt's Day and a Cousin's Day, and most assuredly a Mother-in-Law's Day, etc., etc., etc. With these special days added to the Anti-Tuberculosis Day, Anti-Saloon League Day, Men's Day, World's Peace Day, Sunday Observance Day, Children's Day, etc., etc., it may be actually possible to celebrate once a year, maybe, a Lord's Day."

Church Will Stay Down Town.

First Church, Kansas City, Mo., is anchoring itself to its downtown site by the construction of a 3-story addition to the west that will house the Sunday school and institutional activities. This new building, which will be completed June 1, will be capped with a roof garden that will seat six hundred persons. Meanwhile the old building is to be remodeled and redressed and new art glass windows, a new organ and a modern heating plant installed. W. F. Richardson is pastor of this church, which is declining to follow the lead of many other former downtown churches in moving "out." The First Christian Church is the "mother" church of that denomination in Kansas City and is planning to take on new responsibilities as a downtown church. In addition to its new plant to the west, the present basement, which has been used by the Sunday school, is to be remodeled into a modern social center, with reception and reading rooms.

Women Make Social Survey.

The social service committee of the Women's Missionary Society of the Central Church, Des Moines, Ia., concluded one of the most unique religious and social service surveys ever undertaken in Des Moines. The committee members divided themselves into groups to call upon every woman in one section of Des Moines. Incidentally while making these social calls the church women made a survey of the religious needs of the community. They took a church census and compiled the data which they will use to determine what proportion of the families were not reached by the churches and what methods should be employed to adapt church life to their religious needs. According to the statistics compiled from the reports of the church women, who visited more than 300 families, two women of the committee having been made responsible for the families living within two blocks, there are fifty families in that section of the city which have no church interest. There are fifty-two families which belong to the Catholic church and a scattering number to the Protestant churches. The proportion of church affiliations is: Presbyterian 13, Lutheran 18, Methodist 8, Church of Christ 94. In this community there were fifty Russian families. As an outgrowth of the survey campaign the missionary society will have a permanent pastoral committee to look after the religious needs of these people and to continue the friendly relations with the women of the community. During their friendly visits the church found twenty-five families in need of food and clothing and these needs were supplied to them.



Myron C. Settle, Who is Planning the Western Reserve School of Methods.

Teacher and His Work; Marion Stevenson, "The Gospels;" Miss Lillie Faris, "Elementary Methods;" Miss Cynthia P. Mau, "The Teen-age Girl;" M. G. Baily, "The Teen-age Boy;" J. J. Tisdall, "Stories and story-telling;" Mrs. Lillian Burt, "Temperance Methods in Sunday-school," and still other leaders. S. J. Corey will deliver the commencement address. Special features are: 1. The Daily Conference Periods, free-for-all round tables. 2. The Bible Study Period Daily, along the line of the current study of the Life of Christ. 3. The Simultaneous Classes, eleven elective courses from which to choose the work that will help most. 4. The Series of Strong Addresses on the Teacher's Work: "Life in the Making." 5. Special Popular Themes, offering by experts. 6. The Commencement Address. A handsome silk Christian flag, 3x5 feet, is to be awarded that Bible school whose representatives at the School of Methods show the largest aggregate mileage. If you are planning to attend, send your name to Mrs. Alda R. Teachout, 13889 Terrace Road, Cleveland, for entertainment reservations. For further information, address Myron C. Settle, 2047 E. 9th St., Cleveland, O.

Where Go to Church?

W. H. Bagby, pastor at Taylor, Tex., in a sermon preached recently answered the question, "Why Go to Church?" and the following Sunday discussed the topic, "Where Go to Church?" After pointing out that one should not choose as his church home the fashionable church, the popular church, the most cultured church or the most cordial church, Mr. Bagby concluded as follows: "Where shall I go to church, you ask? Go where you will the most surely find God, the

A. McLean Visits Yale.

A. McLean visited New Haven, Conn., Monday, March 2, and delivered two fine lectures before the students of the Department of Missions of the Yale Divinity School, writes J. C. Archer, President of the Campbell Club, at Yale. He dealt with the origin and development of the missionary enterprises of the Disciples, and gave a sketch of the present status of Disciples missions. His visit to New Haven, Mr. Archer believes, is a little further recognition of the work the Disciples are doing in the world. The Campbell Club of Yale gathered for supper, on the evening of March 2 in honor of Mr. McLean. Prof. and Mrs. Harlan P. Beach were also guests of the Club that evening. Thirty-one, all told, sat down to supper, after which Mr. McLean gave his paper on "Alexander Campbell as a Preacher," a striking and inspirational paper. Two-thirds of Yale's Disciples men were out, and most of the ladies. Mr. Archer writes further: "Our secretary was to have sent a notice of Doctor Ames' visit to us on January 19. If he did so, there was no account in the paper. The Club assembled in his honor. Dean C. R. Brown of the Divinity School was our other guest then. Dr. Ames gave a powerful address, a sober, honest message concerning some things vital to Disciples. We have a fine group of men here again this year. Yale is wonderfully free in the extension of her privileges to us. And Disciples are never without honor here. Mr. C. E. Reidenbach, Butler 1912, now of the Middle Class of Yale Divinity School, is captain of this year's University Debating Team that meets Harvard here on the question of Woman's Suffrage."

C. W. Dean Addresses "Fathers and Sons."

Charles William Dean, Sunday-school Field Worker for the churches in Colorado, was the chief speaker at the banquet of the Father and Sons Movement held in the spacious gymnasium of the Y. M. C. A. building at Grand Junction, Colo. The daily papers reported the speech at length, and a fine impression was made on the men of the city. Some of the gems from the speech as reported in the Daily Sentinel were: "It is a big responsibility to be a father, the head of the finest thing that God ever gave to man, the home." "Fathers, your son, to become the man that you wish him to be, must have three things—self-knowledge, self-reverence and self-control." "Your son's life is as yet wholly in the asset column, a large share of yours is gone to the liabilities column." "Instead of its being 'the hand that rocks the cradle' that rules the world, the seat of power is with the hand that holds the hand that rocks the cradle."

R. W. Gentry Suffers Losses.

Richard W. Gentry and his good wife, of the Winfield, Kans., Church have suffered a series of disasters rarely surpassed. In December Mrs. Gentry's father died after a long and painful illness. While at home in Lexington, Mo., for the funeral, the little daughter was taken dangerously ill with pneumonia. Finally the aged grandfather, Judge Joe Chinn, became ill and passed away, the series of troubles necessitating four trips to Missouri on the part of Mr. Gentry. These absences have forced him to neglect his correspondence and other duties, but he writes that he is now back at his work and will attend to these matters soon

Pastor Wins Young People.

E. C. Harris, pastor of the church at Bedford, Ohio, has hit upon a plan to get hold of the young people for the preaching service. He is devoting eight weeks to special Sunday evening services. The young people have entire charge of the music, under a competent director. The sermons are adapted to them. "Obedience," "Being a Christian," "The Development of the Will," "Work," "The Duties of Parents to Their Children," "How to Win," "Temptation," are some of the

The Truth About Our Statistics

BY SECRETARY GRANT K. LEWIS.

Someone has said "there are black lies, white lies and statistics." This is the way many feel regarding the annual statistics recently published by Dr. H. K. Carroll which represent the Disciples as having actually lost in ministers and churches and as ranking only sixth in rate of gain, whereas usually they lead the various bodies.

It is true that Doctor Carroll secured his data from the American Christian Missionary Society, the recognized statistician for the Disciples. Unfortunately for the good reputation of the Disciples, this office furnished figures before our returns had been carefully canvassed and corroborated, and besides, for comparison, Doctor Carroll used the data gathered in the year 1910-11 before our present organization and system of gathering statistics had been perfected. Doctor Carroll gathers his data annually early in December and in time to publish it the first of January. At that time our annual tabulation of statis-

tics is in progress and our returns are more or less incomplete.

Moreover, our revised returns last year substituted accurate data in numerous instances for liberal estimates heretofore published. In some cases these liberal estimates were highly inflated and had been used for years without changes. These liberal estimates of former years were used by Doctor Carroll as the basis of comparison with the more revised data for this year and consequently our growth during the year 1913 is in no wise registered. We are sorry for this not only on our account, but also on account of its effect on the reputation of the annual statistics published by Doctor Carroll, which usually are as accurate as such things can be made.

We herewith present a table of comparative statistics based upon the latest and most accurate returns for both years involved—1912 and 1913.

State	Churches 1912-1913	Gain or Loss	Preachers 1912-1913	Gain or Loss	Membership 1912-1913	Gain or Loss
Alabama	60 80	20 G	30 85	55 G	6,000	6,000
Arizona	8 8	G	5 11	6 G	800	1,021
Arkansas	375 136	239 L	100 118	18 G	28,000	28,000
California N.	77 95	18 G	240 113	127 L	16,096	12,019
Colorado	83 89	6 G	90 144	54 G	12,000	16,259
Florida	64 65	1 G	58 55	3 L	10,000	9,675
Georgia	54 46	8 L	25 40	15 G	4,000	4,000
Idaho, S.	140 165	25 G	73 108	35 G	15,000	16,000
Illinois	18 23	5 G	10 18	8 G	2,200	2,287
Indiana	747 743	4 L	453 470	17 G	115,818	119,736
Iowa	852 735	117 L	520 448	72 L	140,000	140,000
Kansas	460 479	19 G	293 305	12 G	66,722	68,000
Kentucky	420 433	13 G	250 251	1 G	54,000	54,000
Louisiana	1,070 1,206	136 G	570 523	47 L	130,000	165,550
Maryland and D. C.	26 20	6 L	17 26	9 G	2,000	2,300
Michigan	44 45	1 G	17 32	15 G	7,110	7,110
Minnesota	75 132	57 G	60 98	38 G	8,000	10,000
Mississippi	44 77	33 G	26 37	11 G	3,000	3,000
Missouri	45 83	38 G	19 63	44 G	9,200	9,200
Montana	1,800 1,012	788 L	600 718	118 G	175,000	175,000
Nebraska	37 34	3 L	25 27	2 G	3,000	3,500
New England	190 208	18 G	145 156	11 G	22,100	22,500
New Mexico and W Texas	15 19	4 G	12 43	31 G	2,500	2,700
New York	27 36	9 G	13 20	7 G	2,186	2,186
North Carolina	55 75	20 G	53 69	16 G	10,923	10,293
N. Dakota	120 171	51 G	65 167	102 G	14,000	630
Ohio	4		5			
Oklahoma	585 541	44 L	250 405	155 G	90,000	90,000
Oregon	367 304	63 L	350 259	91 L	34,000	40,000
Pennsylvania	132 153	21 G	113 160	47 G	17,000	16,174
S. Carolina	176 204	28 G	112 127	15 G	28,059	29,512
S. Dakota	32 16	16 L	14 49	35 G	1,000	1,039
Tennessee	32 33	1 G	16 17	1 G	2,000	2,000
Texas	500 233	267 L	500 214	286 L	63,000	65,000
Virginia	472 523	51 G	310 376	66 G	141,000	160,000
Wash. E. & W.	304 379	75 G	130 153	23 G	30,000	31,000
West Virginia	149 154	5 G	93 135	42 G	18,000	10,200
Wisconsin	126 163	37 G	92 81	11 L	17,000	13,000
Canada	30 44	14 G	18 17	1 L	2,553	2,200
Totals U. S. and Canada	9,898 9,072	826 L	5,829 6,224	395 G	1,331,292	1,372,695
						41,403

No Longer "Melts"

PRESENTING SOME POINTS ABOUT IMMIGRATION.

A new problem in immigration is to be faced in the fact that our "melting-pot" no longer melts. A late study of immigration statistics shows that in the last twenty years ten million immigrants have sought our shores, but not our language or our way of living, and are no longer fused into the resident citizenship. They are not even educated in our common schools, and they do not marry into American families. They constitute distinct colonies, are ruled by European customs, and voted by bosses of their own various nationalities for personal profit. The educated and refined classes of northern Europe no longer seek our land in any great numbers, but the ignorant, superstitious and poor of southern Europe, who settle by themselves in wards or districts controlled by their own padrones, each constitute an "imperium in imperio" and refuse everything American, except American wages and American franchise.

Within fifteen minutes' ride from the writer's residence there is a community of three hundred thousand Jews; in the anno-

City more foreigners than all the other seventeen cities combined, of the eighteen cities of the United States of over two hundred and fifty thousand population.

The foreigner out-numbers the native more than two to one in New York City. In the midst of such conditions, in this, the largest city of the world, we report the mission work of the Disciples of Christ. This year the Mission Committee has devised a new plan of work. While the missions are under the general oversight of the Disciples' Missionary Union, through its Mission Committee, the stronger churches have been assigned mission points for them to be the "Big Brother." This has aroused interest and more definite work and responsibility.

The month of February shows the following mission results: Days of service, 140; admissions, 6; enrollment in Bible school, 853; average attendance in Bible school, 573; pastoral visits, 241; average attendance at church service, 288; total moneys raised by the mission points, \$311.02.

For all information regarding New York

PERSONAL AND OTHERWISE

While E. N. Duty, the pastor at Charleroi, Pa., was away holding an exchange meeting at First Church, Beaver Falls, Pa., which resulted in 20 accessions and two young men to enter the ministry, Mr. LaRue, a former Charleroi boy, studying for the ministry at Bethany College, filled the pulpit, on Feb. 15, at which time a sum of \$46 was raised to aid him and his family, as he continues his studies. J. Walter Ailes, sent from this church last September, is now at Bethany studying for the ministry. During the last three Lord's days 5 have been added by confession and baptism, 4 young men and one middle aged man. The contract has been let by this church for a \$2,000 pipe-organ, which will be installed by Children's day.

W. M. Haushalter, pastor of Park Avenue Church, East Orange, N. J., began two series of sermons, March 1. In the mornings, "The Unfolding of the Messiahship of Jesus," I. The First Flush of the Dawn of the Kingdom. II. The Heat of the Noonday Sun. III. The Lengthening Shadows. IV. The Evening of Faith. V. The Night of Rejection. VI. The Day of the Lord. In the evenings, "The Foundations of Twentieth Century Christianity." I. The Founding of the Church. II. The Conflict of the First Century. III. The Conflict of the Second Century. IV. The Issue into Roman Catholicism. V. The Advent of Protestantism. VI. The Outcome of Protestantism.

G. I. Hoover, State Evangelist of Eastern Indiana District, spent three weeks and four days with the East Union Church, Hamilton Co., Ind., during February. The church there had ceased to meet. The congregation was received in vigorous fellowship, a Sunday-school and Christian Endeavor Society organized, the church board of officers enlarged and organized, the records of the church and the roll of the church membership, and eighteen persons were added to the fellowship—17 upon confession of faith and baptism and 1 otherwise.

A. B. Houze, pastor at Lima, O., speaks favorably of the work of J. J. Tisdall in the recent Lima meeting. Large audiences are reported although the most severe snow storms of many years visited that section of the state during the revival period. Some results of the meeting were, 63 persons added to the church membership, of these 41 making confession of faith. In addition to this, Mr. Houze writes, all were lifted to a higher plane of living by the work of Mr. Tisdall.

Frank L. Bowen declined to consider the pastorate of the Jackson Avenue Church, Kansas City, on the ground that the church needed a man at once, and he has an unfinished task in City Mission work, which will require a greater time than the church will be justified in waiting. The Church Board voted to wait on the condition that Mr. Bowen could come to the church September first next. In the meantime, L. S. Cupp will serve as supply.

On Wednesday, March 11, at the M. E. Church, Sabina, O., a union meeting between the Methodist Episcopal and Christian Churches, of Sabina, O., was undertaken, conducted by Evangelist Herbert Yeuell. During this meeting all the regular services of the respective churches, except the Sunday-schools, are being merged.

The Wilkinsburg church, Pittsburgh, has just closed a two weeks meeting in which Charles Darsie of Cleveland did the preaching. There were sixty-seven additions with those who came just before and after. The work at Wilkinsburg, Scott Cook, the pastor, writes is now in the best condition for years. Nearly one hundred have united with the church since last fall.

Chicago ministers have an opportunity to hear two inspiring addresses at the Y. M. C. A., 19 S. LaSalle street, March 23 and 30. On the 23rd Cleland B. McAfee, of McCormick Theological Seminary will speak on "The Satisfying Christ," and on the 30th Chas. F. Wishart, new pastor of Second Presbyterian Church will give an address on "The Triumphant Christ."

The Spokane Missionary Club, representing the Christian churches of Spokane, had its last meeting at one of that city's cafes. Spokane University was the topic discussed. R. A. Moon, of Dean Avenue Church, presided and the speakers were I. N. McCash, president of the university, and Attorney Brown, a member of Central Church.

John F. Smith is doing a creditable work at Plattsburg, Mo. He has a large men's class. The budget for 1914 will reach \$3,200, almost double one two years ago when Mr. Smith began. They will probably become a living link this year. J. Breckenridge Ellis, an author of growing popularity, is a member of this congregation.

The Divorce Proctor of Kansas City, W. W. Wright, is calling for help. Despite the fact that divorce has decreased 40 per cent under the proctorship of Mr. Wright, much yet could be done. Mr. Wright is a member of the Independence Boulevard Christian Church in Kansas City, and an active worker therein.

There were 196 contributing churches to the Ministerial Relief Fund in Missouri during 1913. Of these 89 were churches in the Fifth District, comprising 23 counties in northwest Missouri. This district has had the budget plan in operation these many years, and it works, as evidenced by this report.

During March, Baxter Waters, of Lathrop, Mo., has been taking up review of books for Sunday evening. The following books are being considered: "The Inside of the Cup," a plea for real religion; "Jonah," a plea for breadth; "John Barleycorn," a plea for soberness; "The Book of Daniel"; "V. V.'s Eyes."

On March 1st the Laymen of the Independence Boulevard Church, Kansas City had entire charge of the evening service while the pastor, George H. Combs took a back seat in the audience. Ten laymen made three minute speeches, and R. A. Long closed the service by extending the gospel invitation.

J. F. Shreve has resigned at Ottawa, Kans., to accept a call to Independence, Kans., a large and influential church. He has done a splendid work at Ottawa. The church has grown and prospered. Baxter Waters, of Lathrop, Mo., has been asked to consider a call from Ottawa but declines.

The Disciples Congress meets at Lexington April 28 to 30. There will be two addresses by Dr. Shailler Matthews, President of the Federal Council. Other addresses by Walter S. Goode, Judge F. A. Henry, B. A. Abbott, A. E. Cory, L. J. Marshall, and E. M. Todd.

Walter M. White of First Church, Cedar Rapids, has been given an assistant, Abbott Book. He will be known as the director of religious education and will have charge of the Sunday school and of young people's and boys' work.

Plans are rapidly maturing for taking care of the Ohio State Sunday-school convention, in Youngstown, to be held June 16-18. A committee of two hundred, who will manage the affair, has had its first meeting with a banquet.

In the "Go to Church" Campaign in the State of Iowa, the Governor, George W. Clark, issued a letter setting forth his reasons why every person in Iowa should go to church.

R. H. Miller, of Buffalo, New York, has accepted a place on the Bible Study Commission of the Brotherhood Movement along with Robt. Hopkins and other Bible Study Specialists, and a report will be made at Atlanta.

The Kansas City and vicinity Ministers will meet the last Monday in March. A paper will be read by E. E. Elliott, National Secretary of the Brotherhood Movement on the subject, "The Problem of Lay Leadership."



EVANGELISTIC MEETINGS.

Hutchinson, Kan., union meeting; K. F. Nance, Disciples pastor; Scoville company, evangelist; 3944; continuing.

North Yakima, Wash., W. F. Turner, pastor, preaching; J. W. Tapp, singing; 63; closed.

Greeley, Colo., Claude J. Miller, pastor, preaching; J. A. Kay, singing; 62; closed.

Redlands, Cal., W. B. Craig, pastor; Bruce Brown, evangelist; 62; closed.

Mooresville, Ind., B. F. Dailey, pastor, preaching; Farris Stephens, singing; 60; closed.

Eaton, Ind., D. Roy Matthews, minister; G. W. Winfrey, evangelist.

Pittsburg, North Side, Wallace Tharp, pastor, preaching; W. E. M. Hackleman, singing.

Uniontown, Ind., Martin family, evangelists; 15; continuing through March.

Pittsburg, Pa., Bellevue, F. A. Bright, pastor; Edgar DeWitt Jones, evangelist.

CALLS.

D. H. Shields to First, Kokomo, Ind.
E. B. Kemm, St. Thomas, Can., to Martinsville, Va.

H. N. Reubelt, Jeffersontown, to Simpsonville, Ky.

RESIGNATIONS.

H. J. Kirschstein, North Side, Omaha, Neb.
J. A. Erwin, Central, Findlay, O.

Easter for National Benevolent Association

Means Easter for Christ's Helpless Little Ones.



Baby Frances (motherless and deserted—she was rescued by the N. B. A.)



Baby Alice (with her mother she found shelter in one of the N. B. A.'s Homes.)

The National Benevolent Association has for more than twenty years been the chosen medium through which increasing hundreds (and now thousands) of our Bible schools have ministered to the widow and the orphan in the name of the compassion to Christ.

These Easter offerings have made possible this great national enterprise with its twelve Homes in ten states and with its record of many thousands served. More than four thousand children have been placed in Christian Homes by the N. B. A.

The Easter offering is the main dependence of all the Association's wards for daily necessities. Without it, the Association could not possibly support them. Every Bible school among us should send an offering this Easter to the N. B. A.

The most excellent Easter exercise we have ever issued ("Loving in Deed and in Truth") is just off the presses. Order at once. It is free to schools that will send an offering.

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The National Benevolent Association

2955 N. Euclid Ave.

St. Louis, Mo.

COMPLETE SCHEDULE CHICAGO MINISTERIAL MEETINGS.

The meetings of the Chicago Ministerial Association are held Monday noons at 12:30 in a side room of the cafeteria of the Central Y. M. C. A. Out of town ministers are always welcome. The completed schedule follows: March 23, "Browning, the Poet of the Soul," W. C. Hull.

March 30, "The Religion of Bahaiism," O. F. Jordan.

April 6, "The Problems and Possibilities of the Church as an Educational Center," Claude Hill.

April 13, "Some Educational Phases of Missions," H. L. Willett.

April 20, "Religious Results of the Balkan War," B. S. Keusseff.

April 27, "Religious Journalism," Austin Hunter.

May 4, "The Contribution of Mysticism in the Search for God," C. O. Lee.

May 11, "Bergson and Mysticism," Clarence H. Hamilton.

May 18, "The Gospel for a Commercial Center," Asa McDaniel.

May 25, "The Conversion of Saul and the Apostleship of Paul, a Potent Defense of Christianity," J. F. Futcher.

June 1, "The Church and Political Righteousness," A. I. Zeller.

June 8, "The Basis of Union and the Early Apostolic Churches," Errett Gates.

June 15, "Review of Mary Antin's 'Promised Land,'" A. R. McQueen.

On June 22, the ministers and their families will go to Milwaukee on the boat Christopher Columbus, as their annual outing. Election of officers will be a feature of this trip.

J. W. Kilbourn is doing a good work at Cameron, Mo. Since coming to this congregation several months ago they have paid off a large deficit. The Sunday-school is growing and the interest is good.

A Brotherhood was organized at Los Gatos, California, January 21, with 35 men present. An address on the Men's Movement was delivered by Daniel Stewart, the pastor.

INDIANA'S DIAMOND JUBILEE CONVENTION.

Prepare for Terre Haute! If a preacher you should plan to arrive by 10:30 Monday, May 11. The state ministerial program, and a good one it is to be, will begin at that hour. It will close with a banquet at six o'clock.

Our seventy-fifth annual convention will convene at 7:30. President Parsons, of the State Normal will make the welcome address. L. E. Sellers, who tarried there a number of years, will give the response. W. H. Book is to preach the convention sermon. Tuesday the first great day of the feast—well you must come and see and hear—our mission pastors, S. W. Nay, Donald C. Ford, H. A. Carpenter and W. A. Howard and J. E. Wolfe will tell of what the gospel is doing for some of the growing cities in our state. T. J. Legg, G. I. Hoover, A. L. Martin, Melnotte Miller and Fred R. Davies will probably tell you something of the new autos they drive. They are sure to tell you about the Christian churches in their respective districts. Two addresses, of the first magnitude, to be delivered by W. R. Motley and C. M. Yocom will close the day's program.

Wednesday is to be C. W. B. M. day. Enough! You are certain to be satisfied. That prophet-priest, Abram E. Cory will bring the final message for that good day.

Thursday will be marked by unity in variety. You will have a chance to take your choice without paying your money. Just think of it. An Efficiency School for all departments of the church with class room instruction for the Elementary Division—Miss Emma Lemen; the Secondary Division—Mrs. Roy E. Tilford; the Adult Division—H. H. Webb; superintendents Division—Ray McKinney; The Rural Church Department—O. E. Kelley; The Every Member Canvass—Bert Wilson; The Christian Endeavor Conference—Claude E. Hill; The Work of the C. W. B. M.—Mrs. O. H. Greist.

Besides this class room work Thomas W. Grafton will address the whole convention on the "Pastor and the Sunday-school." Geo. W. Henry, "The C. E. Pastor," and Robt. M. Hopkins, if he can be secured, "The Sun-

day-school and Evangelism" and Elmer Ward Cole, "The Contribution of the C. E. to the Men and Millions Movement."

There will be two great addresses on Education, one in behalf of Butler College and the other the Bloomington Bible Chair.

Bert Wilson will close the convention with his inspiring address on the text "Here Am I, Send Me."

On to Terre Haute, May 11-14.

C. W. CAUBLE.

A CHALLENGE FROM OUTSIDE.

Among the several ministers that are afflicted with tuberculosis whom the Board of Ministerial Relief has been assisting one has just been examined by the Anti-Tuberculosis League of one of our large cities. They find his condition such that in six or eight months of thorough treatment he should be able to take up his work again.

They undertake to supply this treatment free of charge if the brotherhood in the meanwhile will supply subsistence for him and his family. This, they and he estimate will amount to \$40 per month, which is \$10 more than our present maximum pension.

The situation is rendered still more important by the fact that this brother is a graduate of one of our leading colleges and has proved his ability and consecration in twelve years of faithful service as a minister. Furthermore, he has a devoted wife and four of the brightest and most promising children the officers of this Board have ever seen.

We are so sure that both the good sense and the Christianity of our brethren will endorse our action that we have notified the Anti-Tuberculosis League to take charge of the case.

Of course the only votes that count is endorsement of this action and of the board's loyal care of 105 other equally worthy households is a cash remittance. And we cannot believe that any individual, church or Bible school that knows the fact will withhold such endorsement.

W. R. WARREN, Secretary,
Board of Ministerial Relief.
120 E. Market St., Indianapolis, Ind.

The Sunday School

CHRIST'S TABLE TALK.

INTERNATIONAL UNIFORM LESSON FOR APRIL 5.

Luke 14:1-6.

Memory Verses, 13, 14.

Golden Text.—Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14:11.

American Standard Bible.

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(7) And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, (8) When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, (9) and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. (10) But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all that sit at meat with thee. (11) For every one that exalteth himself shall be humbled;

(12) And he said to him also that had bidden him, and he that humbleth himself shall be exalted. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompence be made thee. (13) But when thou makest a feast, bid the poor, the maimed, the lame, the blind; (14), and thou shalt be blessed; because they have not wherewithal to recompence thee; for thou shalt be recompensed in the resurrection of the just.

(15) And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. (16) But he said unto him, A certain man made a great supper; and he bade many: (17) and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. (18) And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. (19) And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. (20) And another said, I have married a wife, and therefore I cannot come. (21) And the servant came, and told his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. (22) And the servant said, Lord, what thou didst command is done, and yet there is room. (23) And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. (24) For I say unto you, that none of those men that were bidden shall taste of my supper.

Verse By Verse.

By C. G. BUCKNER.

v. 7. *They chose out the chief seats:* Certain places at the eating tables were regarded as places of honor.

v. 8. *Sit not:* The posture at the table was really not a sitting position but a reclining position. *Sit not down in the chief seats:* We should not protrude ourselves into the places rightfully belonging to others. This preaching is very timely in these days of emphasis on self-assertion and exaggeration of liberty.

v. 9. *Shall come and say to thee, etc.:* We cannot display immorality with impunity.

v. 10. *He may say to thee, etc.:* Modesty has its rewards.

v. 12. *Lest haply they also bid thee again:* "Half the social life of today is mere commercialism; so much for so much."

v. 15. *Blessed is he that shall eat bread in the kingdom of God:* He referred to the millennial feast to which the Jews looked forward.

v. 16. *But he said unto him, etc.:* Jesus takes advantage of the man's reference to the feast. He says there is a feast; and that feast is represented by the Gospel.

v. 18. *Began to make excuse:* Very few, of those invited, accepted Christ's invitation to accept of the rich things on his table. Many, indeed, were seeking to destroy the kingdom which Jesus was seeking to establish.

v. 21. *Into the streets and lanes:* He extends the invitation to the Jews in the lowest social positions.

v. 23. *Go out into the highways and hedges:* Not only the lowest class of the Jews are invited, but the gospel extends a welcome to the Gentiles.

At the Heart of the Lesson

with much applause furnish what we call "striking opportunities." The vast, the spectacular, the demonstrative we conceive of as vitally important. We do not understand the value of the sunshine until we see its effects in smoke and flame behind the burning glass. Electric energy about us does not impress us, but awe and admiration are awakened when it thunders or flashes in zigzag fires across the sky. We think of convention halls with public celebrations as furnishing the great opportunities for immortalizing thought. Which was the greater occasion for Moses, the dazzling splendors of Pharaoh's court or the rugged and lonely path at the back side of the desert where he met God in the burning bush? Elijah calling fire from heaven in the presence of the priests of Baal was no greater than the same Elijah in conversational discourse at the gate of the vineyard of Naboth rebuking Ahab. Lincoln's life radiated more light from his every day conversation than it did either as President or occasional orator. "We have met the enemy and they are ours," outranks and outclasses the brilliant battle charge of the general who uttered the words. "We will fight it out on this line if it takes all summer."

seemed to the author of the words a commonplace phrase, but it lives. With Jesus all occasions were important. Dining with the Pharisees furnished him an opportunity greater than the temple service or the synagogue exposition. Seaside parables and mountain metaphors live because he made every act of his life sublime. The table talk of Jesus is a protest against belittling life's ordinary activities. It is also an appeal to appraise the ordinary activities of life at their true value.

AMBITION FOR EMINENCE

v. 7. "He marked how they chose out the chief seat." Nothing escaped the attention of our Lord. He let no occasion pass which would afford an opportunity to impress a great lesson. He was not a moralizer interjecting trite and commonplace sayings in an effort to rebuke men. Great and burning spiritual truths were always at the gateway of the lips of Jesus and when circumstances swung the gate, inspired utterances poured forth as naturally as water gushes from the fountain. The unseemly scramble for first place was utterly obnoxious to the sensitive nature of our Lord. So utterly shameless had the guests been that even in his presence they dared to vie with each other for a position nearest the host. Theophrastus, the Greek writer, makes special mention of this disposition among his own countrymen. Human nature is much the same everywhere.

One of the first principles of Christianity is clear that self-promotion invariably fails of its accomplishment. Unregenerate human nature is naturally selfish. The scramble for first place in public conveyances, at the doors of assembly halls; the desire for official recognition ignores every law of courtesy and divests many an occasion of all dignity. One of the first principles of Christianity is courtesy. In his comment upon Jesus Christ, Julius Thayer said and said correctly, "A Christian is God Almighty's gentleman."

SINCERE HUMILITY.

There is a perfectly legitimate self esteem which is essential to anything like progressive achievement. There is a false humility which so conspicuously seems to efface itself that the evident intent is promotion by an indirect route. Public protestation against honor conferred and a profession of disability, is too often merely a mask concealing egotism. "Sit not down in the highest room lest more honorable men than thou be bidden of him," v. 8. It is a mark both of good breeding and good judgment when accepting hospitality to permit the host to make his own distinctions and determinations as to rank and place. The principle here will

OUTRANKED.

"And he that bade thee and him come and say to thee, 'Give this man place,' and thou begin with shame to take the lowest room." One's estimate of himself is very likely to be discounted. Whether it be just or not the fact remains and results are painful. We deem it a great disgrace to be lowered in rank. This often happens unjustly but the mortification of it would be entirely avoided if one did not allow pride and egotism together with selfish desire to lead him to ignore proprieties in his clamor for high position. The true attitude is an attitude of earnest purpose to deserve and merit honorable place.

THE ROYAL INVITATION.

v. 16-17. "A certain man made a great supper and bade many. His invitation was indicative of the heartiness of his hospitality. 'Come, for all things are now ready.' The attractiveness of the Kingdom of Christ is set forth in the type of a feast. The munificence of the feast is also indicated. Every provision had been made for the fullest satisfaction of the guests who were invited. Precisely this is what occurred through the sacrifice of Christ and the preparation for kingdom blessing. In another parable it is indicated that not only was the bounty of the feast complete, but even the garments of those who attended were provided by the host. The invitation was positive, unconditional, genuine.

IRRATIONAL REJECTION.

"They all with one accord began to make excuse." Nothing is more utterly inexplicable than the attitude of the world toward the invitation of Jesus. A sumptuous feast is supposed to be one of the strongest appeals that can be presented. It clearly indicates the importance of evil and especially the intensity of selfish desire is such that even an invitation could be rejected. The excuses were trivial and trumped up excuses. One has "purchased land," "I must needs give attention to this." Here we find the appeal of wealth. The tremendous grip which the accumulating of wealth has upon an individual is sufficiently strong to blind him to all the higher opportunities and privileges of life. The third had married a wife and therefore did not come. The absurdity of the excuse appears on the face of it because of course he would not have purchased until he had already tried them. It is a type of the excuse which is presented by busy people who are *too busy* to attend to the chief business of life. The third had married a wife and therefore could not come. He stands as a type of the pleasure passion which drowns out the physical, starves the soul. In every excuse there was deception. In all, the disposition to accept was what was wanting.

THE UNEXPECTED REJECTION.

Those too busy to attend to the business of life find at last life itself withered away and when they had expected to enter the door to the feast it is too late. "None of those men that were bidden shall taste of my supper." This is one of the saddest words uttered by our Lord. Occupied and preoccupied, busy with a thousand cares of life, yet a failure. Making the kingdom last is extremely dangerous. Henry Drummond says, "It is monstrous, shameful and cowardly to ignore the kingdom of God until the energies of life have all been expended." The chief business of the disciple of Jesus today is to fulfil the expectations of the Master of the feast and go out into the streets and lanes of the city and bring in those who will come. How true the picture is to the Christian church. The chief seats are nobly filled when their occupants have been selected by the spirit of Christ but ignominiously filled if occupied by those who have sought self-promotion. How inadequate are the reasons presented by nearly all who decline to stand as public witnesses of the Lord Jesus Christ. And yet how importuning and how precious is the invitation. There are none who are despised, none to whom the Master of the feast less

TOPIC FOR APRIL 4.

Worthy of the Gospel. Phil. 1:27; Rom. 8:9-17.

The members of the church at Philippi doubtless had some appreciation of the dignity and responsibility of Roman citizenship. Paul was a Roman citizen and was proud of it. But there was a greater institution of which he was a part and which required a higher type of life of its members than Rome ever required. He was a citizen of the heavenly kingdom. To be worthy of this distinction was his ambition. He was making a strong appeal to the Philippians when he besought them to exercise their citizenship in a befitting manner.

STEADFASTNESS.

The motives which the gospel offers to men are such that they ought to be in command of human conduct under all circumstances. Conditions vary. The forms in which the Christian faith is expressed change with time and place. But the obligation of love never comes to an end. We can never treat men as if they were not human beings and entitled to all the rights and privileges of human beings. Any theory that permits us to use them as we use things is anti-Christian and any custom that shuts out one human being from participation in the life of love is one that Christians are bound to change. The exhortation to steadfastness is much needed. We are Christians in spots. The consistent application of the law of love to all parts of life calls for heroic conduct. The fanatic disregards conditions and endeavors to set the world right in a day. The steadfast disciple changes habits, customs, and institutions as fast as he can. He can wait, but he never loses sight of his aim.

UNITY.

The unity of the gospel is that of spirit and aim. Paul denied the right of the Jewish Christians to impose upon their gentile brethren the rites of Judaism. He was willing that the Jews should follow many of the traditions of their fathers. It is unworthy of the gospel of Christ that I should refuse to recognize the Christian character of a man on the ground that he does not conform to practices that are dear to me. I may try to show him that my way is better than his; if his life shows the fruits of the gospel in abundance, I am under obligation to take these fruits as evidence of his faith. We do well to be on our guard against false teaching. The church must be able to detect the spurious from the genuine. Error should be shown to be error. But we must not stop when we have exposed error; we must rejoice in the truth wherever it is found.

KEEPING IN DEBT.

When a man joins the church and immediately pays his debts, his acquaintances are usually convinced that he has really become a Christian. The world has the belief that a Christian will pay his debts. There are some churches that will not allow a man to have his name put on their roll until he has met all his financial obligations. An unpaid bill is seen as a reproach to the man and to the church of which he is a member. But just when the thrifty disciple is gratulating himself on the freedom he has attained, he reads that he has a perpetual obligation which he assumed when he became a disciple. This obligation is involved in life itself. The debt of love cannot be cancelled by money or service. The person who never did us a kind turn, who may have deliberately injured us, needs us. We are under obligation to show him how a disciple meets insult and injury. The stranger whom we pass has a claim upon us, not the claim he may think he has, it may be, but we owe him the debt of love. We must be intelligent to know what it is.

Rom. 13:7-10; Eph. 4:1-3; Col. 1:9-12; 1 Thess. 1:13; 5:14-22; Rom. 6:11-12; Matt. 22:21; Jas. 2:8-9.

THOMAS CURTIS CLARK, EDITOR.

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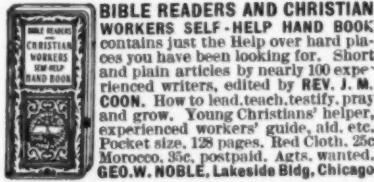
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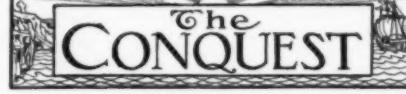
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